AN ORDER

Made by the Houſe of Commons

for the Eſtabliſhing of *Preaching Lecturers*, through the Kingdome of *England* and *Wales*.

Paſſed before the Riſing, Septemb. 8. 1641.



LONDON,
Printed by B. ALSOP, *dwelling in Grubſtreet.* 1641.

MVSEVM
BRITAN
NICVM

The Heads of the Order,

1.



S it is ordered by the Honourable Aſſembly, it ſhall be lawfull to ſet up Lectures, or Preaching, where it is wanting.

2. *It extends to all the Pariſhes in* England *and* Wales.

3. *It is orded to be lawfull for the Pariſhioners to ſet up ſuch Lectures.*

4. *It muſt be to maintaine an Orthodox Miniſter, ſuch as ſhall ſerve them in adminiſtring the Goſpell of Chriſt.* 1. *Cor.* 4. 1,

5. *It muſt be at Their owne Charges.*

6. *Laſtly, This Order doth not onely allow ſuch Preaching on the Lords Day: But upon one Day in the weeke beſides, that ſo the Word might be Preached, both in ſeaſon, and out of ſeaſon: as Paul charged Timothy to do,* 1 *Tim.* 4. 2.

Now followeth the Order of the Houſe of Commons.

Die Mercurii Sep. 8. 1641.

*T*is this Day Ordered by the *Houſe of Commons, now Aſſembled in Parliament, That it ſhall be lawfull for the Pariſhioners of any Pariſh, within the Kingdome of* England *and* Wales, *to ſet up a Lecture, and to maintaine an Orthodox Miniſter, at their Owne Charge, to Preach every Lords Day, where there is no Preaching, and to Preach one Day in every weeke, where there is no Weekly Lecture.*

H. ELEYNGE,

Cler. Domus Com.

1. *As it is ordered by the Honourable Assembly, it shall be lawfull to set up Lectures or Preaching, where it is wanting.*

THis Reformation is so necessary, That it is even the very way to bring People into the state of salvation; it is the way to save their soules, *Rom.*10.13.14 Preaching is the declaring of the will of the Lord God, what His pleasure is, to have done by Others; as also what Himself will doe, & that by the voyce of the Minister, *who comes to the People of God, as an Embassador, to publish and spread abroad the mind and message of God touching Mans duty, and salvation; and to instruct the Church of God. Mark* 1. 39.

The Bishops *sought to overthrow Lectures, prohibiting it as unlawfull to Preach twice on the Lords Day; what a Misery was then comming upon us, likely to befall us!*

But the provident care of these *Worthies* in *Parliament* assembled: in opposition to those ungodly *Prohibitions*, labour for a supply of faithfull *Preaching*, where it is wanting; that so the people may be instructed, in the feare and worship of God.

2. *It extends to all the Parishes in England and Wales.*

AS King *Artaxerxes* made a *Decree, that all they of the People of Israel, and of his Priests, & Levites in His Realme, which were minded of their own free will, to go up to Ierusalem, to worship the Lord, should go. Ez.* 7.13. Thus have the Honourable Assembly ordered, that all the People of any Parish, within the Kingdome of *England & Wales*, that will, where they want, shall set up *Preaching*, and blessed be the Lord God of our Fathers, *which hath put such a thing as this into the harts of those Worthies, to beautifie the House of the Lord, by Preach-*

ing, & hath extended Mercy unto us, before the Kings Counſellors, verſe 27, 28.

3. *It is ordered to be lawfull for the Pariſhioners, to ſet up ſuch Lectures.*

WHen the *Gentiles* intreated the *Iewes* to let *Paul Preach* to their Congregation, at *Antioch*, it was granted to them. *Acts* 13. 42. And when they had heard him, they were glad and they glorified the Lord, *and as many as were ordained to eternall life beleeved. verſe* 48.

But our Prelates have bin more cruell unto us; not permitting Congregations to heare ſuch Orthodox Miniſters preach unto them, as they have ſet up.

But theſe Noble Senators have relieved us out of this Bondage, and ſet us free to give this priviledge to each Congregation, to maintain ſuch a Miniſter, whom themſelves ſhall chuſe; for which let us be glad, and glorifie the Lord, & pray that the Lord will go on to perfect this worke, for the Eſtabliſhing of an able Miniſtery, and a glorious Church, through the whole Kingdome. Was it not to be lamented, when? where an able Orthodox Miniſter was ſet over, and did preach to his *Congregation, over which he was ſet, faithfully* and painfully, *which wrought upon the Peoples affections, and moved them to worſhip God in Truth, and ſincerity; Was it not lamentable, when ſuch were removed, and ſuch as were wild Oates, Drunkards, and Hunters after Whores, put in their places, and roomes, or elſe none at all?*

But let us bleſſe God that hath put into the hearts of the *Worthies* in *Parliament* Aſſembled, to reforme theſe Grievances, by taking Order for each *Congregation* through the whole Kingdome, to be provided of ſuch Miniſters, as ſhall prevaile with the People to bring them unto God, even ſuch as ſhall move their affections

4. It muſt be to maintaine an Orthodox Miniſter, ſuch as ſhall ſerve them in adminiſtring the Goſpell of Chriſt, 1 Cor. 4. 1.

THat is, ſuch a one, who being furniſhed with meet Gifts, and duly called, doth ſerve God and His Church, by diſpenſing and giving forth faithfully, and wiſely, the word, Sacraments, and other holy things, to the gathering of the Saints, and for the Edification of the Congregation. *Eſay* 4. 11. 12, 13.

Now, becauſe though there be great diligence uſed in the Election of Miniſters; yet all things, ſhall proſper ill; except the Lord take upon Him to governe thoſe that are choſen, and to endue them with neceſſary gifts. Therefore we ſhould not forget, after the Example of *Chriſt*, to begin with prayer, and to go on in Faith at the chuſing of the Paſtors for our *Churches*: Otherwayes, whatſoever we attempt, *no wonder though it proſper not.*

5. It muſt be at Their owne Charges.

David would not worſhip the Lord without coſt, 1. *Chron.* 21. 24. And ſhall we thinke that to be too chargeable to us, whereby we are brought to God? The Labourer is worthy of his hire; moſt eſpecially the labouring Miniſters of *Ieſus Chriſt* that labour for the eternall ſalvation of our ſoules, and bodies, to bring us to the Kingdome of Heaven.

6. Laſtly, This Order doth not onely allow, ſuch preaching on the Lords Day, but upon one day in the week beſides; that ſo the word might be preached both in ſeaſon, and out of ſeaſon, as Paul charged Timothy to doe, 1 *Tim.* 4. 2.

THis is a violence that brings us to God.

If we ſhould follow ſome indeed, they would tell us, that it is enough to heare one in 8. dayes, another leſſe; they think one Sermon in a week enough, and too much too: this ariſeth from the Corruption of our Nature.

We

We ſhould reſt our ſelves every minute of an houre, and ſit down at every place we meet, and tumble in the graſſe, and in the ſhaddow. Our motions to Heaven, are of no long continuance, one minute of an houre will make us weary; *though we ſuffer ſome blaſts: yet wee are ſtreightwayes irkeſome, and there we lye, unleſſe we be pricked forward, unleſſe we be forced.*

So that Experience teacheth Us ſufficiently, how neceſſary this importunateneſſe is for us; and therefore let us not think it ſtrange, that we ſhould be awaked by often *Preaching*, and ſpurring us to goe on; for if they leave us grovelling, it will be to our Deſtruction, it will be a deadly ſleepe. And therefore let us ſuffer our ſelves to be ſtirred up, and let us bleſſe God, *who hath by this happy Parliament wrought ſuch Wonders for Us.*

Laus Deo: Nobis Proſpectum eſt.

FINIS.



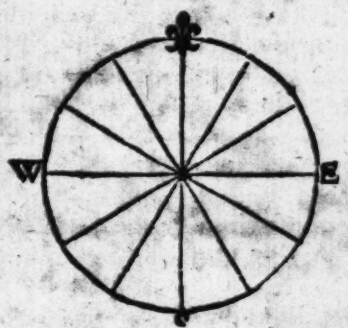
A RELATION

Of the Kings Entertainment into *Scotland*, on Saterday the 14 of *August* 1641.

Charles I King K.

As also the Copy of a Speech which the Speaker for *Scotland* spake to his Maiesty.

And how the Efigies of my Lord *Traquire* was carv'd in wood, and beheaded after he was condemned of high Treason, to his disgrace and shame, although he saved his life by flight.



Printed 1641.

A
RELATION

Of the King's Entertainment in
Scotland, on Saturday the 14 of August
1633

As also the Copy of a Speech which
the Speaker for Scotland spake to his
Majesty:

And how the Effigies of my Lord Treasu-
rer was drawn through Edenburgh after his
Decease at high Treason in that Kingdom
There, although he lived his Life
by night.

Printed 1633.

THE SPEAKERS SPEECH,

Which was ſpake before the KING at *Edenburg*, 1641.

WIpe away thoſe teares from your eyes (Countreymen) which you have ſhed for the departure of your King, for he is as welcome to his native *Scots*, as ever was the Sun to the frozen earth.

He was no ſooner entred into the confines of his owne Countrey, but his Subjects, that they might in the beſt way ſhew their love to their King, make the skies to ecche with ſhours of rejoycing, they made Bonfires and threw up their blew Caps in the aire, to their joy, and as the King was entering into Edenborough, my Lord Speaker ſpake unto him as followeth.

My moſt honoured Liege, to ſalute your Highneſſe onely with a welcome, is nothing, for you may perceive your moſt obedient ſubjects, which are of the vulgar, thronging together to perform that duty, tis your preſence which hath given to my frozen lips utterance, & as neat as I can, I will neither think, nor ſpeak, but what ſhall be to your Highneſſe glory, and my owne credit, for it is the greateſt credit among us,

your Leige people to doe nothing but what ſhall pleaſe you;

With that the Commons in Scotland made knowne by their ecchoing ſhouts, and throwing up their Bonnets, how neare he had unfolded the ſecrets of their hearts.

Then the noyſe being ceaſed, he thus proceeded, I perſwade my ſelfe (my Lord and King) that we are much ill ſpoken of, becauſe that we are now in armes, I hope your Majeſty ſhall find, it will prove to the good of you and us, for we ſhall, & will make ſuch parties known, when you ſhal pleaſe to graee us in our Parliament, that ſhall fully take away al ſuſpition of our ils, which are ſuppoſed to be meant towards you, we have and will prove true ſubjects to your Grace, for it were a ſin unpardonable to doe otherwiſe, wee having ſo loving and magnificent a Prince: Pardon my faultring and unable ſpeechees, I beſeech you, for it is my ambition to expreſſe our plaine downe right dealings, in a plaine and eaſie way.

I know you cannot chuſe but thinke that we have ſhewed our ſelvs reſolute, becauſe we have preſumed ſo far as to take armes, but I hope you will alſo ſuppoſe, that we are as loyall as the beſt. God knows our thoughts, as we hope he wil reward us accordingly, if bad, we deſire his juſt judgement, if good, I entreat your Majeſty to take notice of it.

After theſe words, there was a kind of confuſed noyſe, heard among the ſouldiers, but an unlook'd for inſtant there was ſuch a compleat valley of ſhot, which did as it were thunder forth their meaning. Upon that occaſion my Lord Speaker continueth his ſpeech.

Thus may you ſee (my moſt honoured Liege) how your people doe ſtrive by al means poſſible, to ſhew their duties, and their loves, their loving duties; they have beene as ſparing as poſſible might be, to do any thing that ſhould be prejudiciall to your Majeſty, or your ſubjects in England, but what muſt needes be done. I perſwade my ſelfe, that if your Majeſty ſhold but command the greateſt thing of them to accompliſh, they would as willingly ſtrive to performe it, and with as much good will, as ever *Pleiades* did any thing for his friend *Oreſtes*, nay my expreſſion is below your Majeſties worth, they would doe it as willing to their powers, as the good Chriſtian for his ſoules health, would doe any thing to

pleaſe

pleaſe his Maker. Ibeſeech your Majeſty, than you would be pleaſed not to harbour an ill conceit of us, or ours, for we ſhall, and will be true to the Crowne, as long as life endures.

I heard lately from England, that it credibly reported that we came into fields with banners diſplayed onely for poverty ſake, becauſe we would enrich our ſelves by the Engliſh, our owne conſciences are cleare, and reaſon will make it manifeſt.

If we had came only for wealth, then had we ſought to rob, and ſpoyle, and felloniouſly to take away what wee could from the inhabitants adjoyning, which we never did therefore it is cleare, wee never came for ſuch intent, as to inrich our ſelves. Another thing is we came onely to reveale the names of thoſe which had with might and maine, ſought to overthrow three Kingdomes at once, and more we will reveale; when it ſhall pleaſe your Majeſty to ſet with us in our Parliament, & therefore it was not for Lucre we undertooke this taske, Ju ge favourably therefore of our inte ts, which are as cleare as the noone-tide of the Day, let not the clouds of direſpects overſhade your ſereene countenace from us; for your frowne is able to kill us, and your ſmile able to call us backe againe to life. If you had denyed your preſence among us at this time, we had wandred in darkeneſſe, like thoſe people which are forſaken by the Sun.

But now my Liege here is one thing more, if you deſire that our army ſhall be diſbanded, your word is a command, if not they will endure the cold of Winter, and thinke themſelves happy to endure for your ſake. Now our King began to anſwer to his laſt demand.

In the firſt place I give you all thanks for all your kindnes ſhewed unto me, and weare theſe troubleſome times over, I ſhould not be backward in recompencing of your good wils, but I hope you will except the will for the deed; and I will for a time remaine, and conclude that a King is your debtor.

For your vigilancy in all things I might particularly thank you for, and ſhall for ever (whilſt it ſhall pleaſe God to detaine me here in this pilgrimage) reſt beholding to you, and a willing debtor. But now as for the maintenance of this army I hold it very unfit, for it is ſeldome ſeene but after warre comes

comes famine, which are two of the greateſt plagues which can happen to a Kingdome.

At theſe words the Souldiers, each man threw away their weapons, and threw their blew Bonnets into the ayre, with great acclamations of joy; with that our King ſpak unto them as followeth.

I thank you all, for al your love and good will, which I perceive in all your actions to flow abundantly from you, I proteſt that this your loving kindnes doth enlighten my heart, for this was alwayes my boſome axiome, that that King was not worthy of a Crowne, who would willingly give his Subjects any diſtaſte; me thinks I ſee already how the Sun of our happineſſe begins to ſhew his face, through the thicke clouds of diſtraction. Let all thoſe things which have hapned be buried in the rotten Sepulcher of oblivion, for my owne part, I cannot harbour any hatred in my heart, my thoughts are cleare.

But now after theſe words there was a kind of Ceremony to be performed, the manner of which was this.

If any man be accuſed of high Treaſon, and flyeth for it, and after be convicted, it is a law among them that his effigies ſhall be cut in wood, and brought upon the Scaffold with as much diſgrace as if the party offending were there in his owne perſon. Now there was a Lord among them, which was found faulty, and accuſed of high Treaſon, for which he fled into France thinking to eſcape the diſgrace, as well as the death which he had deſerved, but he was much deceived in the truſty Scots, from though he fled for death, yet they ſent his ſhame after him: on the very ſame day on which our King came to his Pallace at Edenborough (which was fryday night laſt) was his effigies brought upon the Scaffold, and there they cut of its Wooden head.

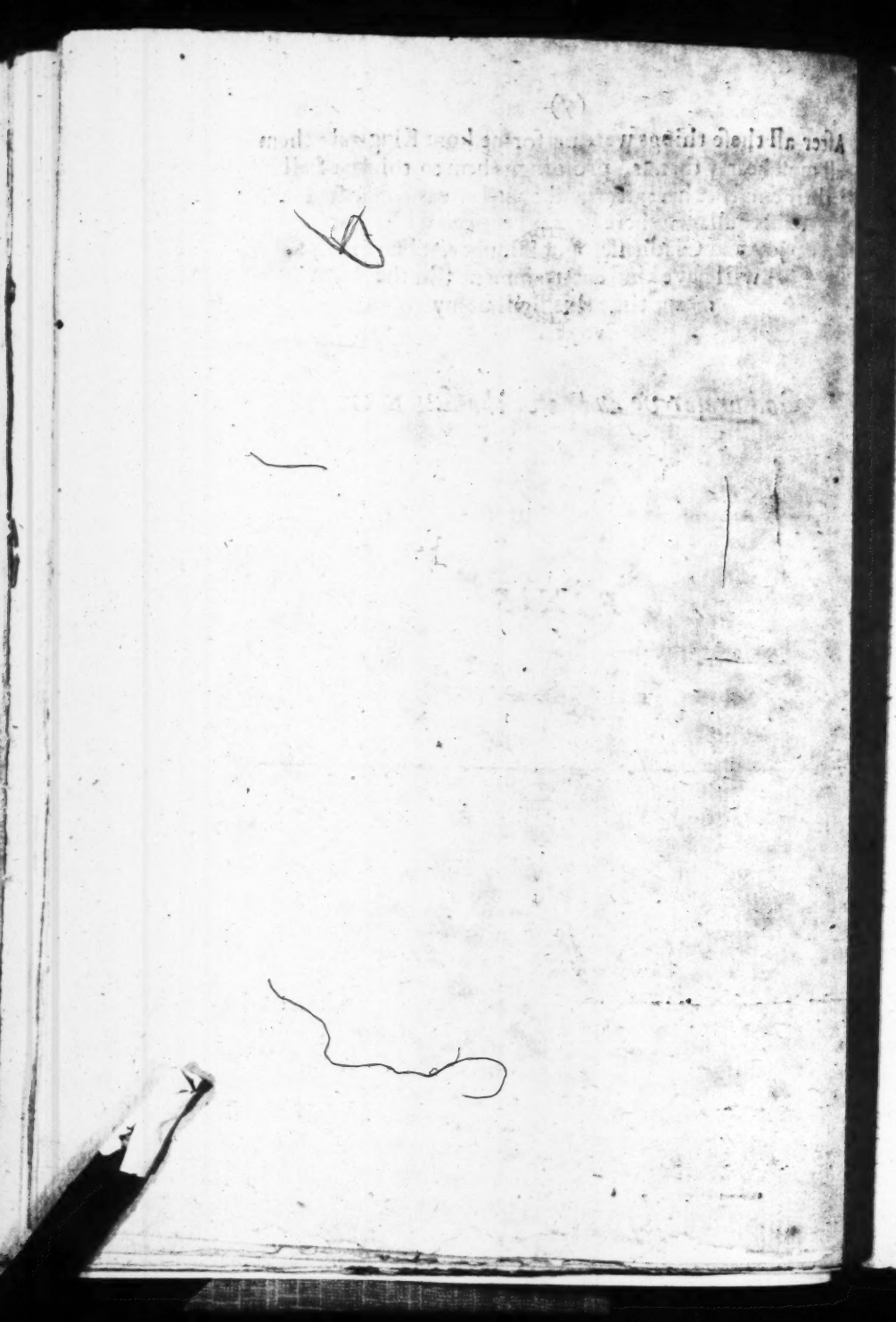
Thus countrey men, may you ſee how willing theſe Scots are to pleaſe, and not to offend, you may read in their works which they are lately gon about, what their intentions are I perſwade my ſelfe, that they are true Chriſtians, true ſubjects, and what not; let us therefore joyne with them in their good acclamations, with which the skies doe now ring God ſave our King, God ſave our King.

After

After all theſe things were performed, our King gave them all moſt hearty thanks, promiſing them to thinke of all their curteſies hereafter: and then he was conducted to his Pallace, where he was received with great joy and Gladneſſe, and I doubt not but he will have kind entertainment: in the meane time this ſhall be my voyce.

God preſerve and ſave the KING.

FINIS.



3

QVESTIONS EXHIBITED BY THE PARLIAMENT NOVV IN *SCOTLAND* ASSEMBLED,

CONCERNING

The Earle of *Montroiſe* his Plott.

AS ALSO,

Their order to Generall *Leſly* for Marching of the Army: and ſome Parliament occurences there.

Rege preſente.

Printed in the yeare 1641.

QVESTIONS
Concerning the Earle of Montrois his Plott.

As the preſent queſtion anent the Plotters *ſtands, it is neither vpon the relevancy, nor probation of the Articles layd to their charge; but onely, to be the ground of citation, vvhere-vpon theſe Queſtions are moved.*

WHether in law and equitie there bee a ſufficient ground, for Citation of the Plotters upon Perjury, for breaking the Oath of the Covenant; their Oath at the receiving of their charge at the Committees; and their Oath at the Subſcribing of the Generall Bond, for maintaining the Acts of Parliament: all which are inſtanced (beſides many other particulars) in the 1. Article. 1

By their divifive motions. By their falſe accuſations of the Committee of Eſtate for per-

jury. By their vnderhand dealing, contrary to their publike faith, ſubſcription, and generall courſe of the Committee of Eſtate. By their ſeeking publike preferment for themſelues, and contrary to the publike Warrant. By their keeping backe of their Companies from the Armie, againſt the generall orders, to the great publike prejudice. By their plots for disbanding of our Army, without the knowledge of the Eſtate or General. By the intelligence with the enemy. By raſing diviſion betwixt the Nobility & Committee of Eſtate. By their dealing with *Traquair*, and for him contrary to their publike Oath, proteſtations, and inſtructions. As is fully expreſt in the 1. Article.

2 Whether in law and equity there be a ſufficient ground for citation of makers of lyes, and lying reports, which may ingender diſcord betwixt the King and his people eſpecially when theſe lyes are invented and vented againſt a Parliament, and the Committees from the Parliament, as intended to depoſe the King, or to dedeſtroy his Royall Antiquities. As is more largely expreſſed in the 2. Article.

3 Whether in law and equity there be a ſufficient ground for citation of any who enters in Treaty of Communication and friendſhip with an utter or a vowed enemy of the Eſtate, declared and avowed ſo often by the Eſtates, and by themſelves as members of the Eſtate: according to the particulars now fully ſet downe in the 3. Article.

whether

Wether in law and equity there be a ſufficient ground for citation of any who hath expreſſed diſhonourable and reproachfull ſpeeches of the Kings Majeſtie and of his government &c. According to the 4. Article. 4

Whether in law and equitie there be ſufficient ground for citation of any perſon who hath combyned with the a voued and publike enemy of the Eſtate, for the ranſverſing of ſome Actes of the laſt Parliament, and Articles of the Treaty, notwithſtanding of the ſubcribing of the Bond of maintenance, and publike inſtructions contrary therevnto. As is largly ſet downe in the 5. Article. 5

Whether in law and eqiutie there be ſufficient ground for citation of any perſon who hath procured the deminition and innovation of the dignity and authoritie of the Parliament, contrary to the publike faith, inſtructions and Actes of Parliament. As is fully ſet downe in the 6. Article. 6

Whether in law and equitie there be ſufficient ground for citation before the Parliament, ſuch contumatious perſons, as will no wayes anſwer vnto, nor acknowledge the Committee of Eſtates eſtabliſhed by Acte of Parliament which themſelves are bound to miantaine, according to the generall Bond &c. As is particularly ſet downe in the 7. Article. 7

Whether in law and equitie there be ſufficient ground for citation before the Parliament: any who contrary to their oath and ſubſcriptions hath practiſed and entercommuned with 8

the

the avowd enemies of the Eſtate : againſt whom commiſſion was directed by the Eſtate: As is more largely ſer downe in the 8. Article.

Orders by the Parliament for Marching of the Scottes Army.

THat the Generall may diſmiſſe ſuch Regiments whom hee thinkes fitt ; to goe home by the neereſt way, to their owne Shyres, when they croſſe *Tweed*. And for the remnant whom hee brings a long this way , that hee would bee advancing with thoſe Regiments, which cannot be disbanded, till they come thither.

That the Generall ſatisfie all thoſe whom he thinkes neceſſary to diſmiſſe, as he and they can agree ; but that this Pay bee not given to the Souldiers, but onely ſome portion, for their expences vpon the way : And the reſt thereof delivered to Officers, or reſponſall Gentlemen, till they come to the places where they are to disband,(within their owne ſhires) and deliver their Horſes and Armes. And where that agreement cannot be made; and the accompts are not fitted, that what is detained, is not of the Pay due to the Officers, till the ſaid Officers com heere, to fitt the accompts ; and that the Armes and Horſes bee delivered: and that conſideration be had by the Generall of the skaith, or damage don by ſome Regiments and Troupes, to the Shyres where they were inquartered in England, (for the which ſecuritie is given them by the Committee) that the ſame may be deduced off the Pay due

to

to the Regiment or Troupe; or at leaſt, conſideration be had of the ſame. And although this be the opinion of the Parliament: yet they will not tye the Generall to the abſolute obedience thereof: but permits him to vſe his owne diſcretion, according as he finds the neceſſity, or expedience of the Army to require.

The 26. of Auguſt 1641.
Rege preſente.

THe Kings Majeſtie and Eſtates of Parliament, Ratifies the Treaty, and approues the Act of Ratification, which was ſubſcribed by his Majeſties owne hand: and ſubſcribed by the Preſident. (the L. Balmerinoth) and both the Treaty, & the Act of Ratification foreſaid touched with the Scepter; the Kings advocate produced a paper, which hee deſired to be prefixed to the Treaty, when it ſhall paſſe the Great Seale. Whereof appoints a Coppie to be given to every Eſtate, that they may bee adviſed therewith.

The Eſtates appoints Committees to keepe their meetings preciſely at 3. a clock in the after noone, in the Parliament houſe: vnder the ſame paines for abſence and late comming. As is contained in the Act, for abſence in the Parliament, or late comming. And ordaines the ordinary Maſters to attend them.

The Eſtates nominates the Earles of *Argile*, *Caſtes*, and *Louthian*, for the Nobillitie. The Lairds of *Dundas*, *Jnnes*, and *Kerſſe* for the Barons, the Commiſſioners of *Aberdin*, *Glaſgowe*, and *Eurwen*, for the Borroughes, and other

ther Commissioners as they are called. And Mr *Archibald Johnston* to speake with his Majestie anent these things which are not fully determined in the Treatie, but remitted to bee concluded by the King and Parliament. And is to desire his Majestie that he would consent these former Actes may be proposed, and prepared in this Session of Parliament: (whereof his Majestie hath an index) and may be now enacted. And to speake to the King, anent the disbanding of the English Army, & Garrisons of *Barwick*, and *Carleil*, conforme to the Treaty.

This day a Committee was sent to his Majestie to know his Royall pleasure anent placing of Officers of Estate; And that nothing may be don in this, without consent of Parliament. Vnto which his Majestie assented, provisionally that it might not prejudice Sir *John Hamilton* of *Orbiston* whom hee had now made *Clarke-Register*.

There is a motion made, that no office of Estate, or Iustice or Iudges place, may bee bought or sould.

August 27.

MEntion being made this day of his Majesties *Declaration*, and Act following thereupon; anent the committing of the Laird of *Lanton*, to be omitted out of the Records; and onely the last part of the Act to be Recorded, making mention, that his Majestie for himselfe, and his successors, declares; That he will not commit any Member of the House, without advice of the House, for any misdemenuor in time of Parliament.

FINIS.



A SHORT TREATISE CONCERNING THE

lawfullnesse of every mans exercising his gift as God shall call him thereunto.

By *John Spencer*.

LONDON,
Printed for *Iohn Spencer*, and are to be sold by *T. Bates* in the *Oldbaily*. 1641.

A SHORT TREATISE CONCERNING THE LAWFVLLNESSE OF EVERY MANS exercising his gift, as God shall call him thereunto.

THe gifts of the Spirit are in every one for the good of the whole body, and that there is no private gifts, nor private Christians that wee reade of in Scripture to proove at large out of the word of God which shall bee that which shall guide all our actions by, that what gift soever the Spirit giveth: It is for the good of the whole body, and so according to it's place in the body, the measure of grace received he is to use it for the helpe of his fellow members, to the edifying of the body: I may bring for the further clearing of this truth, the judgements of many worthy Divines, *Calvin* speaking of the communion of Saints hath these words; *The Saints which are gathered together into the fellowship of Christ with this condition, that what ever benefit God bestowes upon them, they should continually communicate one to another.* *Vrsinus* on Communion of Saints hath these words: *That all receiving one, who beleeveth are in common pertakers of Christ & all his graces, as being his membes, and then that every one ought readily and chearefully to bestow their gifts and graces which they had to the common commoditie and safe of all.* Master *Perkins* on the Creede from our Vnion with Christ, and our union and communion one with another saith; *That a Christian though he be the freest man upon earth, yet he is a servant to all men, and especially to the Church of God, to doe service to the members of it by love for the good of all.* And this good is procured when we convey the gifts of God bestowed on us to our brethren, which is done these five waies. First by example, secondly by admonition, thirdly by exhortation, fourthly by consolation, fiftly by prayer, all which hee openeth and presseth to this purpose. Master *Bolton* in his generall directions for a comfortable walking with God, is full & large for this, but to prove it by severall Scriptures, in *Rommans.* 12. 6. having then gifts according to the grace that is given to us

whe-

whether Prophesie let us prophesie, let us according to the proportion of faith, the first of *Cor.* 12. and the 6. But the manifestation of the Spirit is given to every one to profit with all. *Ephes.* 4. 11. 12. and he gave some to be Apostles, some Prophets, some Evangelists, and some Teachers, and some Pastors for the edifying of the body of Christ; *Ephesians* 4. and the 11. Wherefore comfort your selves together, and edifie one another even as yee doe, *Heb.* 3. 13. but exhot one anothes daily while it is called to day, least any of you bee hardened through the deceitfulnesse of sinne, 1 *Cor.* 14. 31. For ye may all prophesie one by one, that all may learne and all bee comforted, in the first of *Peter* the 4. and the 10. As every one hath received the gift, even so minister the same one to another as faithfull stewards of the manifold graces of God: thus you have all these places to prove the lawfulnesse of all to exercise the gifts as God shall give them opertunitie with conveniency, and also the Iudgements of many worthy Divines: now we shall shew you the reason of it why every one ought to communicate of what God hath bestowed on them for the good of the whole body, the first reason is because God himselfe hath commanded it. The second reason is, because it was the very end of Gods bestowing these gifts upon us, for the edifying of the body of Christ. The third reason is from our neere anion and communion one with another. The fourth reason is from our breathrens right to it, they have all right to our gifts and abilities. The fifth reason is this, it is the way to inlarge our owne gifts and abilities. The sixt reason is, Gods glory and the Saints example. The seven reason is because of our enemies wiles, and sathans malice, all calling for it at our hands. Now to answer certain objections that are brought in against the universalitie of this truth.

The first objection is this, that none ought to preach but those in office, none else may properly be said to Preach.

To this I answer, that when the dispersed Christians were scattered in that persecution it is said that they went about preaching and the hand of the Lord was with them, and great multitudes beleeved and turned to the Lord, *Acts* 11. 19, 20, 21. But some object and say, that this is not such preaching as is mentioned in *Rom.* 10. 14, 15. but it is manifest and cleare that they strive about words and to no purpose at all; for there was that very Preaching, and that very sending as is there mentioned in that

tenth to the *Rom.* and the 15. for that preaching of the dispersed Christians was made necessary for the working of faith, else the text saith not right, in saying they beleeved. But some further object and say, that these were all Church-officers, and so might Preach where ever they came.

To this I answer, that it could not be so, for wee never read in all the whole booke of God, that all the members of a Church was officers; but this is aparent, that all the members were scattered only Apostles, as you may see it in the 8. of the *Act.* the first. I shall give you another instance in the fourth of *Iohn* and the 39. It is said that many of the Samaritans beleeved at the report of the woman; if it be so, then one of these must needes befall those that hold none ought to Preach but those that are Church-officers, and this woman was a Church-officer, and so a Harold and an Imbassador, and so sent and so Preached, or else that the spirit was mistaken that sed they beleeved.

Another instance we have of one that was no Church officer and yet a Preacher and a publisher of the Gospel, in the eighth of *Luke* and the 38, 39. the man out of whom the devills were cast out; Christ sent him away, and bid him goe and declare what great things he had done to him, and the text saith, that he went and preached in the Cities. It is manifest that this man was no Church-officer and yet a preacher of the Gospel. Againe, what thinke you of *Moses* desire, when hee desired that all the Lords people were Prophets, either *Moses* say you jeared or else he wished that all good people were Church-officers which could not be, *Numb.* 11. 29. What thinke you of *Saul* in the first of *Sam.* 6. 10. And when they came thither to the hill, a company of the Prophets met him, and the spirit of God came upon him and he prophesied: so also the 19 of *Sam.* and the 20. and *Saule* sent messengers to take *David*, and when they saw the company of the Prophets propheſing and *Samuel* standing as appointed over them; the spirit of God was upon the messengers of *Saul*, and they prophesied all, see in the 24 verse, and he stript off his cloathes also and prophesied, now none of these were Church-officers.

But they further object, and say; that these had an extraordinarie spirit given them, and therefore might. To this I answer, that none had this extraordinary spirit, but those that pened the Scriptures or that was able to worke Miracles. But these, It is

apparent

aparent in the *Acts*, and in theſe places, had not ſuch a Spirit as worked Miracles, or that pened Scriptures, And yet propheſied.

Againe to this I anſwere, that ſuch a Spirit as that they had, Is promiſed to the people of God, in our dayes, in the ſecond of the *Acts*. and the 18. And one my ſervants and one my hand-maids, I will power out in thoſe dayes of my ſpirit, and they ſhall propheſie, but to this promiſe ſome anſwere, that it was made good in the Apoſtles times; and we muſt not looke for the making good of this promiſe in our days. To this I anſwere that in the Apoſtles times, they were called the laſt times; but if then they were the laſt dayes much more now. And ſo may look for the fulfilling of this promiſe, and we ought alſo to pray for the making good of it.

The ſecond obiect is this, for none unleſſe he be skild in arts and tongues, Is fit for the worke of the meniſtrie, to this I anſwere that the ſcriptures doth plainely affirme, that the true underſtanding of ſcripture, comes not by humane learning, by arts and tongues, but by the ſpirit of God, in the firſt *Cor.* 2.12.13. Now we have not received the ſpirit of the world, but the ſpirit which is of God, that we might know the thinges that are freely given us of God: which thinges we ſpeake not with the words, which mans wiſdome teacheth, but which the Holy Ghoſt teacheth us, comparing ſpirituall things with ſpirituall.

Secondly I anſwer, that the naturall man cannot find out theſe things, be he never ſo well qualified, with all humane wiſdome and learning. In the firſt of *Cor.* 2.14. But the naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually deſerned, in the firſt Chap. and the 20. ver. where is the wiſe, where is the Scribe, where is the diſputer of this world hath not God made fooliſh the wiſedome of this world.

Thirdly I anſwere, that the want of furniture in skill and arts and tongues, Shall not hinder any from this knowledg, when the Lord is pleaſed, in the holy meanes apointed to ſend forth his ſpirit, with ſuch illuminations, & infuſions into the ſoule, in the firſt of *Cor.* 2. 10. or the ſpirit ſearcheth all thinges, ye the deepe things of God in the 15, *verſ.* But he that is ſpirituall, Iudgeth all things,

Fourthly I anſwere, that God counts it his glory ſometimes to hide this thing from the wiſe & prudent; and to reveale them

unto babes, and ſucklings. Such that are diſtitude of humane learning in arts and tongues, which muſt needs be the meaning of that plaſe in the 11. of *Matt.* 25.

Fiftly I anſwere, that there is not onely grounds, and principles of ſaving truths, given to ſuch that are diſtitude of humane learning, and the like, but to underſtand a Proverbe and the interpretations of words, of the wiſe: and there darke ſaying *Proverbs*, 1. 6. 7. *Pſalme*. 25. 12.

Laſtly I anſwere, that the Apoſtles deſiriug that others might underſtand theſe things: prayeth to God for them, not that God would give them skill in arts and tongues, though it might be deſired, in thoſe that want it. But that God would give them the ſpirit of wiſdome, and revelation in the knowledge of his ſonne *Epheſ.* 1.17.

Thus you have the ſecond obiect anſwered, as God hath inabled me.

The third obiect is this, that none ought to excerciſe theſe gifts in ſuch a publike way but thoſe that have a call to it.

To this I anſwere that all the call mentioned of in holy ſcriptures, was the peoples great neceſſity, and their great willingneſſe to heare them and receive them. And the aprobation of godly miniſters, and all this I have had for my call, but if none might Preach the Goſpell, unleſſe he had the conſent of all. None ſhould preach amongſt us, that is for the 3. obiect.

The fourth obiect is this, that it may happily be lawfull in a mans family, but not in a Church, I ſpeake in the worlds language their reaſon is, becauſe one is publike, and the other private. And God hath given a private ſpirit, and this is to private men to excerciſe privately with. He hath alſo given a publike ſpirit, and this is for publike perſons, which they call themſelves, for a publike uſe.

To this I anſwere, that there is no members, of the body of Ieſus Chriſt. But is of the ſame nature of the whole, a publike member of a publike body, and the ſpirit proceeding, from the head to every member is one, and the ſame ſpirit, and his gifts of like nature; publike gifts of a publike ſpirit, for the good of the whole body. And ſo in its place, according to its meaſure to be uſed, what ever gift it be; that ſo though the members be many, yet the body is but on, every on member of the head, and all members one of another, and though the members have ſeve-

rall

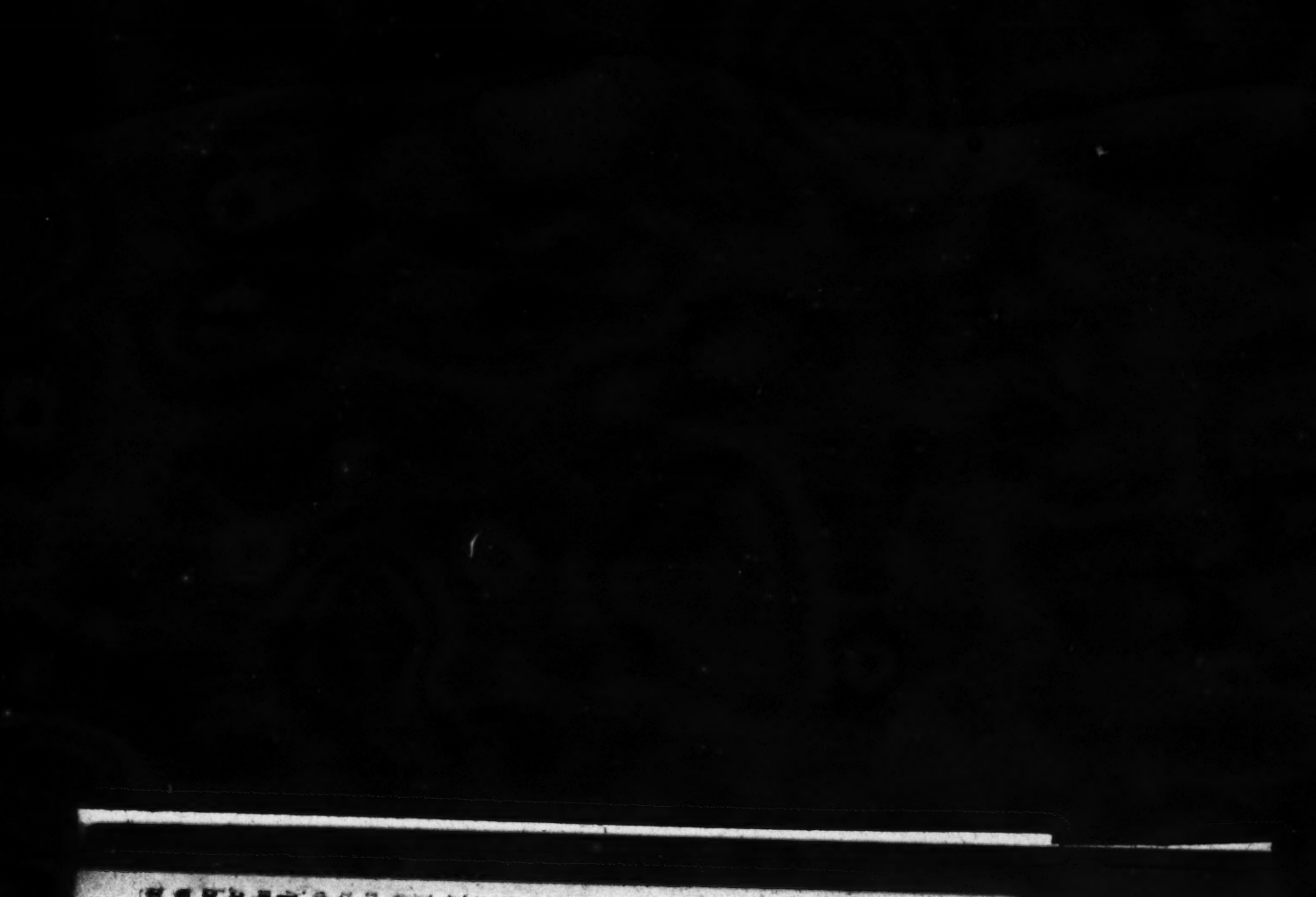
all officies; yet every member in the body hath ſome office, and uſefull gift, and that not for its owne profit alone: or the profit of two or three members next it, but for the good of the whole body, God having ſo placed the members in the body, that the chiefeſt cannot ſay to the meaneſt, I have no need of you, nor the meaneſt cannot alſo ſay to the chiefeſt, I am not to care for you, but every member to have the ſame care one of another, though this care bee manifeſted diverſly, according to the ſeverall officies they have in the body; and the ſeverall gifts given it for diſcharge of the ſame, for though in reſpect of the Politie of Congregated bodies, the more part are out of office, yet as we are all one body in Chriſt, and members on of another, their is never a member out of office, and that for the ſervice of the whole: there are now more private Chriſtians, then private members of Chriſt, neither in any other ſenſe, can they properly be called private Chriſtians, then they may alſo be called private members of Chriſt. Seeing that in the whole booke of God, we finde no ſuch phraſe as private Chriſtian, or private ſpirit. Thus have I laboured, as the Lord hath helped me to diſcover the lawfulneſſe of my practiſe, both publike and private: I have laboured to anſwer all the objections, that I ever had againſt it unleſſe it be this that though it be lawfull, yet not at this time, and [illegible] for this reaſon, becauſe happily it might hinder the worke of reformation.

To this I anſwer, that in the worke of reformation, it is neceſſary that all errors ſhould be brought to light, and that all truths ſhould be diſcovered; this I finding out of Gods word to be an error that is held commonly amongſt us, that rather then any man ſhould be a publiſher of the Goſpel of Chriſt, unleſſe he were skild in arts and tongues, and ſent forth by our Prelates, thouſands of our meeting houſes ſhould be ſhut up, and the people ſtarved for want of foode, though God hath abundantly provided for them: I thought no time ſo fit to publiſh this truth by my practiſe as now at this time when God hath given us ſuch glorious hopes of a glorious reformation, and when ſo many of thoſe that pitties poore ſoules to ſee them lie in ignorance and blindneſſe, and have power in their hands to redreſſe it. Therfore I thought no time ſo ſeaſonable as this time, and thus have you all the objections that are brought againſt me anſwered.

That which occaſioned me to put theſe few lines forth to the

view of the world, hath beene by the importunity of many that beare good will to Sion, & to this truth: also the evill aspertions that are cast upon me for this my practise; I have hard anoyse, but I have seene as yet nothing out of the word of God that might disswade me, but rather perswade me; and to incourage mee in the way to go on by none that obiect against it; to this day could I never procure any faire reasoning of any person whatsoever, though I have exceedingly sought it to heare their grounds what they have had against it: could it be made aparent out of Gods word, that it were unlawfull for me to goe on in this way, or that there were no neede of the discovery of Christ in the world, or that the people did not earnestly desire it, I should cease with Joy and reioycing of heart; but so long as there can be nothing found in Gods word against it, and seeing the great necessities of the people and their great willingnesse calles for it; I shall bee willing to suffer what God shall please to inflict upon me for the same: yet I am perswaded though I be trodden under foot, yet this truth shall flourish & spread it selfe forth in the world to the amasement of all that doe oppose it: and thus according to what light the Lord hath bestowed on mee out of his free love in his Sonne, I have for the satisfaction of some, published these few lines to the world.

FINIS. *John Spenser.*



5

A DECADE OF GRIEVANCES,

Presented and approved to the Right Honourable and High Court of Parliament, against the Hierarchy or government of the Lord Bishops, and their dependant offices, by a multitude of people,

Who are sensible of the ruine of Religion, the sinking of the State, and of the plots and insultations of enemies against both.



The tottering Prelates, with their trumpery all,
Shall moulder downe, like Elder from the wall.

Printed in the yeare, 1641.



SIONS PLEA

Against The Prelacy.

RIght Honourable and high Senatours, you are not unacquainted how the affrighting and turmoyling troubles of the heart ſpeake in the faces of all true hearted ſubjects, expreſſing often by their ſighes and grones, and alſo vented by their patheticall complaints, the moving cauſe whereof is our calamity, partly already ſeized, and partly making haſte (as it is further threatned) to ſeize upon us. But to our ſhame and confuſion of faces, we muſt confeſſe, that of the provoking cauſe of this calamity, (namely ſinne) we are nothing ſo ſenſible as we ſhould be; or if wee complaine of ſinne, yet we finde not out that Aſhteroth or maine nationall ſinne which is the conjunct or immediate working cauſe of all the evill that is upon us. When a body politique is runne all into one feſtered ſore

of ſinne, and one benumming bruiſe of judgement, then the univerſall and painfull diſtemper taketh away the diſcerning faculty of the maſter ſore that hath bred and fed all the reſt, which indeed muſt either be ſought out and removed (as the principall cauſe) or it will never prove a cure. Though the wrath of God be revealed againſt all ungodlineſſe and unrighteouſneſſe, yet for ſome one capitall ſin eſpecially, the Lord departeth from a State, and turneth it upſide downe. This might be inſtanced in Iſrael, joyning himſelfe unto his idols, which made the Lord unto him as a moath, and unto the houſe of Iudah as rottenneſſe. This principle Iſrael underſtood, when they ſought againe and againe, and fought out the cauſe why he fell before Benjamin. The ſame courſe took *Ioſua* in humbling himſelfe to finde out *Achan*, and the excommunicate thing. He might have found out, and alſo removed many other ſinnes, yet if he had not found out the thing of the curſe, he might have mourned his heart out, before he had prevailed with the Lord againſt the enemy.

How to finde out *Achan*, or golden wedge and Babilonian garment, *hoc opus, &c.* for it is not obvious to every man: Yea this ſpirit is neither found out, nor caſt out, but by faſting, and prayer. Yet woefull experience, the common ſchoolmaſter, hath formerly diſcovered to the Chariots and horſemen of Iſraell, and now doth diſcover this very ſame to be the very cheefe cauſe of our calamitie that wee pitch upon; we do not exclude our own ſinnes, nor

others

others ſins, for many ſins and many enditemens are againſt us; but this is the maſter ſin, as we conceive, and that upon this ground, that the capitall ſin of a nation is not the higeſt ſin abounding in the higheſt meaſure (againſt which there is any lawes eſtabliſhed;) but that is the maine and maſter ſinne, which is eſtabliſhed by a law. And this is that framing of miſchife by a law, that the prophet ſpeaketh of, called in another place, the commandement of man eſtabliſhing ſin.

Now give us leave (Right Honourable) to demand, what ſin is eſtabliſhed by law in this common-wealth, but the hierarchy and their accoutrements? and therefore we verily believing by the grievances following, offer to demonſtrate that the hierarchy and their houſholdſtuffe, is the capitall ſinne and maine cauſe why all this evill is come upon us.

I.

Firſt, may it pleaſe your honours to take notice, that the calling of the Hierarchy, their dependants, offices and ceremonies, whereby they ſubſiſt, are all unlawfull and Antichriſtian.

II.

The hierarchicall government cannot conſiſt in a nation with foundneſſe of doctrine, ſincerity of Gods worſhip, holineſſe of life, the glorious power of Chriſts government, nor with the proſperity and ſafety of the commonwealth.

III.

The preſent Hierarchy are not aſhamed, to

beare the multitude in mind, that their calling is *Iure divino*. But they dare not but confesse, when they are put to it, that their calling is a part of the Kings prerogative. So that they put upon God what hee abhorreth, and will hold of the King when they can doe no other.

IV.

They abuse many wayes that power from the King, by changing, adding, and taking away at their pleasure, to the greevous vexation of the subject, the dishonouring of his Majesty, and the making of the laws of none effect.

V.

The priviledges of the laws and the hierarchiall goverment cannot consist together.

VI.

The loialty of obedience to the Kings Majesty and his laws, cannot possibly stand with the obedience to the hierarchy.

VII.

All the unparalleled changes, bloudy troubles, devastations, desolations, persecutions of the truth, from forraines or domesticks, since the yeare of our Lord 600. arising in this Kingdome; and all the good interrupted or hindered, hath had one or more of the hierarchy, as principall causes of them.

VIII.

All the fearfull evills of sin and judgement, for the present reigning amongst us, and threatning against us (to omit the black desolation of our fifteen Churches)

Churches) wee conceive to bee the birth of the womb, and the nurſlings of the breſt of the hierarchy.

IX.

If the herarchy be not removed, the ſcepter of Chriſts government, namely diſcipline, advanced to its place, there can be no healing of our ſore, no taking up of our controverſie with God; yea our deſolations, by his rareſt Iudgements, are like to be the aſtoniſhment of all Nations.

X.

Laſtly, right Honourable; If you ſtrike at the hierarchy, removing that Aſhteroth or grand Idoll, and erect the purity of Chriſts ordinances, we are confident that there ſhall be a ceaſing from exorbitant ſins, a removall of judgement, a recovery of Gods favour, a repairing of the breaches of the Church and Commonwealth, a redeeming of the ſtate, a daſhing Babells brats againſt the ſtones. Yea this ſhall remove the wicked from the throne, ſtrike a terrour, and aſtoniſhment to the hearts of all forraigne and domeſticke foes. In a word, God will goe forth with us, and ſmite our enemies. Yea a glorious proſperity ſhall reſt upon Zion, King, State, and Common-wealth.

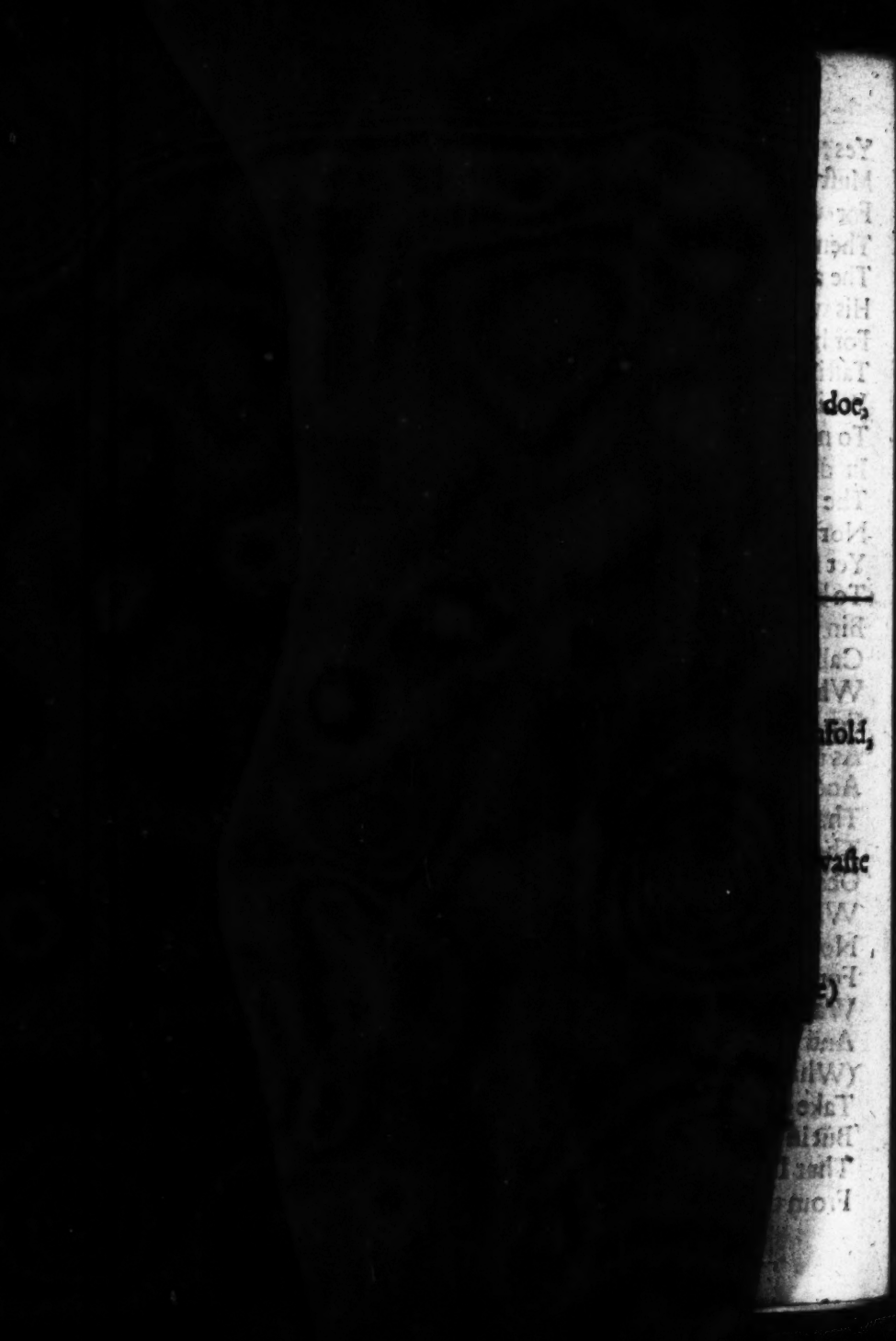
Thus having laid a Decade of evils ariſing as ſo many corroding ulcers out of the body of the hierarchy, wee wiſh your Honours might prevaile with them by faire meanes, to take *Hierax* for a preſident without exception: who forſook the Prelacy (as *Iſidore* witneſſeth in his epiſtle 223.) meerly

for

for the unlawfulneſſe of the calling; which calling was not then come to that height of unlawfulneſſe by many degrees that now it is. A certaine Monke being choſen Biſhop, refuſed the burthen, who after his death (as they ſay, *Cæſar. Hiſterb. Illuſtr. miracl. lib. 2. cap. 29.*) appeared to his friend, ſpeaking to him thus, *Si Epiſcopus fuiſſem periiſſem*, If I had beene a Biſhop, ſaith he, I had been damned. To conclude, wee deſire to ſay no more to your Honours, but up and do what the Lord hath bidden you.

Magnum iter aſcendis, ſed dat tibi gloria vires,
Non eſt è terris mollis ad aſtra via.

FINIS.



Murther, Murther.

Or,

A b'oody Relation how *Anne Hamton*, dwelling in Westminster nigh London, by poyson murthered her deare husband Sept. 1641. being assisted and counselled thereunto by *Margeret Harwood.*

For which they were both committed to Gaole, and at this time wait for a tryall.

Women love your owne husbands, as Christ doth the Church.



Printed at London for *Tho. Bates*, 1641.

A bloody Relation of *Anne Hamton*, who poyſoned her husband at WESTMINSTER.

Gentle Reader,

IT is not my purpoſe to make thee now laugh, but if poſſible it be to be ſad, not to rejoyce but lament, not to be frolicke, but to diſſolve into fountaines of teares, becauſe a daughter of Ieruſalem hath committed an abomination. Harken to me you that be wives, and give attendance you which as yet are unmarried, regard the words of Saint *Paul* which commands that every wife ſhould love her own husband as Chriſt the church, not to be highminded towards him, but humble, not to be ſelfe-willed, but diligent, not to be like a ſtrange woman, which wandereth abroad in the twi-light to get a prey, but to be conſtant and loving to him, for why? ye be both of one fleſh.

A man muſt forſake his Father, Mother, Brethren, and Siſters, to cleave to his owne wife, and ſo likewiſe the wife for the huſband. But I muſt tell of one who would never agree to any ſuch pious matter.

Before I come to which relation I cannot abſtaine my ſelfe from exclamation, let all the forreſts wherein fierce lions are contained be joined in one, and privy ſearch made, to know if ever female did the male deſtroy; Oh no! for though by nature they be fierce and bloody, yet doth nature ſo much governe them, that thoſe which are couples, bee linkt in friendſhip, never diſagree. Oh then thou ſavage woman, why unto blood wert thou addicted, as to deſtroy thy loving and kind husband? the relation of which, ſhall be divulged throughout this univerſe.

In the pariſh of Saint Margarets Weſtminſter, dwelleth one *Anne Hamton*, in the houſe of *Margaret Harwood*; this *Anne Hamton* had a husband which like a loving man indeed delighted in nothing more but to ſee his wife pleaſant: for he would often ſay my wife being troubled it behoveth me not to be at reſt. ſhe being pleaſant I ought to be joyful: But ſhe, moſt unkind woman, was of a contrary diſpoſition; for ſhe at her owne houſe, would take an occaſion to be merry, when the greateſt miſchiefe had befallen him. Hee was a very laborious man, but ſhe, a light huſwife, when he was working ſhee would

would be gossiping, with one young fellow or other, or else with such women as were like to her selfe: never was she more joyfull then when she was out of her good husbands company: what her husband got by taking paines, she spent by taking her pleasure: his mony being thus consumed, and his goods wasted, he upon a time spoke to her after this manner.

Wife, what doe you meane to doe? how dost thou intend to live? my mony you spend, which I get hardly, my goods you waste, you never got the worth of a joynstoole, my company you hate, you must have better. O wife, wife, take counsell by me thy hitherto loving husband, forsake that company which hate not thy body, but soule, doe not drink healths to thine own confusion, nor with so greedy an appetite swallow thine own destruction; repent in time of thy wickednesse left when thou thinkest thy selfe in security, the Lord doth cut thee off, and what will then become of thy poore soule; love me thy husband, hate those which intice thee to wickednesse, trust not to their smiling countenances, for in their hearts doe lye hid nothing but abominations. If thou wilt (I say) have my love, hate such, or else never more thinke to enjoy, that which as yet you have alwaies had.

What harme was there in all this which he spake unto her? But notwithstanding she forsooth took

it in diſtaſte, and giving him a ſcolding reply, ſhee left the roome, and went to her companion in miſchief, *Margerite Harwood*, which was her Landlady, to whom ſhe revealed the ſecrets of her heart, ſaying, that her husband was an enemy to good fellowſhip, and continually wrangled and brawled at her, becauſe ſhe affected it. In which ſhe lyed, for hee alwayes ſpoke in a very loving manner unto her, except ſhe overmuch provoked him.

Moreover ſhe ſaid that ſhee ſhould never bee in quiet untill by ſome way or other ſhe were ſhifted of him.

The devill finding an occaſion how to accompliſh a miſchievous intent, alwayes makes uſe of it, hee knowes how to pleaſe every ones wicked humour. Wherefore he tempted the Landlady with bloody cogitations, for ſhee hearing her Ningles unjuſt complaint, ſhe cryed out that it was her own fault, for letting ſuch an abject villaine to live; hang him, cut his throat, or poyſon him, for he is not fit to live upon the earth amongſt good fellowes. To condiſcend to whoſe counſell, ſhe ſeemed very unwilling, but at length the devill got the better of her, and then ſhe did agree to poyſon him. And for the ſame intent ſhe went and got five drams of poiſon, enough to have deſtroyed ten men, and mixt it amongſt his food, which he no ſooner had taken, but that he preſently did ſwell very much, which

ſhe

ſhe perceiving, did runne to her Landlady, who askt her how much ſhe had given him: ſhe replyed, five drams; well done, ſaid ſhe, if five will not bee enough, ten ſhall, and thereupon they went up to ſee him, but he was then burſt. Then did they both diſſemble a lamentable cry, which cauſed the neighbours to come in to ſee what was the matter, where they did behold ſuch a wofull ſpectacle as was ſufficient to exhauſt teares from the dryeſt eye compoſed of Pumice ſtone; for there did they ſee his nayles quite pilled of, his hands did ſeeme onely like two great boyles, his belly ſeemed as if hot irons had beene thruſt into it, his viſage was ſo much defaced by the quicke operation of the ſcalding poyſon, that had they not well knowne the body, they would have ſworne it not to have beene the man which they came to viſit: they all eaſily perceived that he was poyſoned.

A Chyrurgion being ſent for, ripped up his body, and found the poyſon lying round about his heart. As alſo there was found poyſon in a paper in the window; the Chyrurgion calling for a Venice glaſſe put the ſame therein, which immediatly broke the glaſſe.

Wherefore they ſent for an officer, and apprehended upon ſuſpition both his wife and Landlady, whoſe conſciences cannot but confeſſe that they waſhed both their hands in his innocent blood.

They

They are both in the Gatehouſe priſon of Weſt-minſter, nigh London, expecting a day of tryall, which time will not be long; till when I reſt: then (gentle Reader) ſhalt thou have by Gods permittance a more perfect relation.

FINIS.



8.

A LEARNED

and witty Conference,

LATELY

Betwixt a *Protestant* and a *Papist*.

WHEREIN

The *Papist* propoundeth XVIII. severall Questions, concerning the Affaires both of Church and State, in the Kingdomes of *England* and *Scotland*, at this present.

All which are punctually answered by the *Protestant*.

Whereunto is annexed three Questions more, propounded by the *Protestant*, but not answered by the PAPIST.

Reade and Censure.

LONDON,
Printed for *Iohn Thomas*, 1641.

Divers Queſtions wittily and lately propounded by a *Catholique*, and as ingenuouſly anſwered by a *Proteſtant*. 1641.

Papiſt.

WHether it be *Treaſon, to be for, or againſt the King?*

Proteſtant.

Whether it be Treaſon to be for or againſt the King, Chriſt Ieſus?

Pap. *whether a Divine may without danger preach upon* Rom. 13. 1.

Prot. Whether humane Divines be not the moſt diſobedient to the higher powers which never did preach, nor practiſe, *Rom.* 13. 1.

Pap. *Whether it be not dangerous to ſuffer the Miniſtry of Gods word in the ſtate it is, being* Iure Divino.

Prot. Whether it be not dangerous to ſuffer the *Prelates* in the State, ſeeing how they came in, and ſtand, *Iure Romano.*

Pap. *Whether Subjects muſt rule the King, or the King the Subjects.*

Pro. Whether muſt *Lambeth* and that litter rule the Parliament, or the Parliament them?

Pap. *Whether any Law, Divine or humane allow Subjects to keepe an Army of men to maſter their King.*

Prot. Whether is the King to be beleeved to ſpeake truely when he calls the *Scots* his faithfull and loyall Subjects, notwithſtanding their Army, are they not unreaſonable men, that will not beleeve his Majeſties Reallity therein.

Pap. *Whether Statutes enforced upon the King, with the awe of an Army, will be of any force hereafter.*

Prot. Whether theſe Statutes can be ſaid to be enforced, when the Parliament pleaſes the King in making of them.

Pap. *Whether you would let the* Scots *goe, if they would goe.*

Prot. Whether the *Scots* in honeſt and quiet going from us, have not plainly made the Divell, Prelates and Papiſts, appeare to be plaine lyars.

Pap. *Whether the* Scots *may not be intreated to be our Reapers in the North this Harveſt, for the good of the Church.*

Prot. Whether it be not fooliſh to ſpeake of the *Scots* Reaping our Harveſt in the North, ſeeing the Harveſt is almoſt quite paſt, and wee have but one in the yeare.

Pap. *Whether our* Parliament *makes uſe of the* Scots *in our* Parliament.

Prot. Whether hath not God done us good, both by our Parliament and the *Scots*.

Pap.

Pap. *Whether the Scripture may be obeyed, commanding not to doe evill that good might come thereof.*

Prot. Whether the Authors of the laſt Quæries, be not as wiſe in underſtanding of the Scripture as a child three yeares old is in the *Chaldee* tongue.

Pap. *Whether there be any readier way to ſtrengthen* Popery, *then to devide the* Proteſtant *part, by the independant government of particular Churches.*

Prot. Whether independant Churches (which the Parliament diſcountenances) bee not farre better then to have a meere dependancy from *Rome* and Popiſh fopperies.

Pap. *Whether the Church be like a* Watch, *that may be taken in peeces without breaking, and ſet together againe.*

Prot. Whether the Prælaticall Church bee not like a baſe and falſe Watch that will never goe true; and therefore ought to be broaken in peeces, and never ſet together againe.

Pap. *Whether the* Proteſtation *bee clearer then the ſixt Canon.*

Prot. Whether is the Oath of the ſixt Canon, that makes way for Popery, or the Proteſtation that vowes againſt it, moſt allowable.

Pap. *Whether Subjects may impoſe an Oath upon their fellow Subjects without the King.*

Prot. Whether the Convocation have power to impoſe Oaths upon others, when the moſt part of them have broken their Oathes to God, and Man, Simony and Non-reſidence.

Pap. *whether it may not bee ſuſpected, that the* Proteſtation *will raiſe a ſedition in pure zeale?*

Prot. Whether may it not bee ſuſpected, that if the Papiſts ſhould attempt any thing, whether a Prelate or Jeſuite would joyne right hands in pure zeale for *Rome*.

Pap. *Whether wee may goe to pull downe Church or State in the feare of God.*

Prot. Whether the ſtate of Prelacie may ſtand and bee maintained by any that hath the feare of God in them.

Pap. *Whether we have as much skill in Building, as pulling downe.*

Prot. Whether the word of God doth not give Directions for the building and ſetting up Paſtors, and pulling downe every *Diotrephis*.

Pap. *Whether there bee not a ſcandalous and ſeditious Libell, and the Author of it worthy to bee hanged or not.*

Prot. Whether God enjoyning his pure worſhip, or a Metrapolitan enjoyne ſuperſtition and idolatry, is to be obeyed.

Here the Papiſt *ſtayes, but the* Proteſtant *propounds three more Queſtions, but is not anſwered.*

The Proteſtants three laſt queſtions not anſwered.

Proteſtant.

WHether Lords be not meant by thoſe mentioned in St. *Paul*, to be ſpirituall wickednesſes in high places.

Pro. Whether *Dives* were not a fat rich Prelate, and plagued in Hell in his tongue for non-reſidence, and not preaching the word of God.

Pro. Whether the reformation of the Luxuriant Clergie, may not be a way to ſave mens ſoules from *Rome* and Hell.

FINIS.



A TRVE COPIE

OF

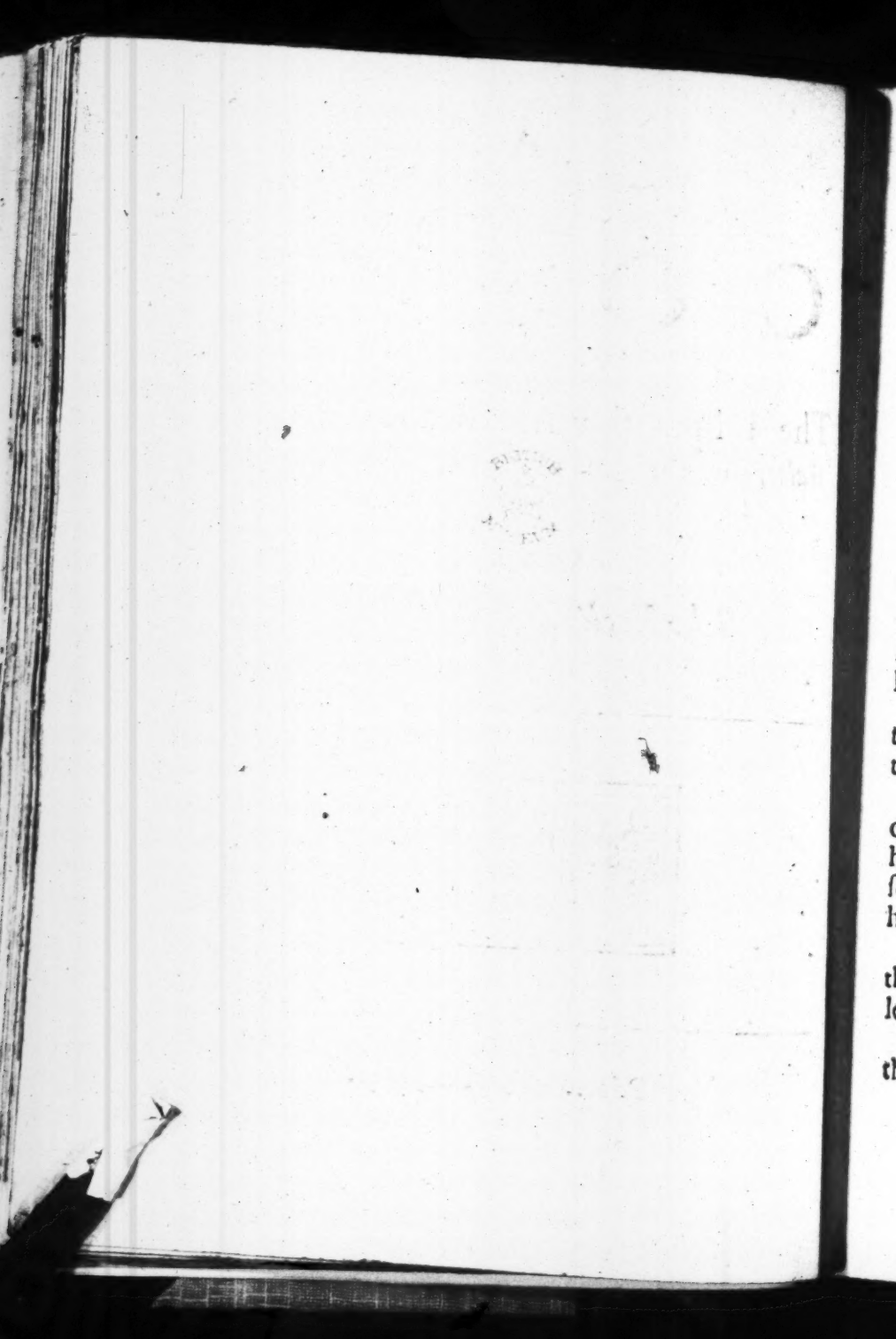
The Diſputation held betweene Maſter *Walker* and a Ieſuite, in the houſe of one *Thomas Bates* in Biſhops Court in the Old Baily,

Concerning

The Eccleſiaſticall Function.



Printed in the yeare, 1641.



A true Copy of a Diſputation held between Mr. *Walker* and a Ieſuit.

Ieſuit.

I Pray you what is the reaſon that the people in England would have no Biſhops?

Mr. Walker.

Were our Biſhops one and the ſame with Presbyters, we ſhould not ſeeke to have them removed. It is thoſe lordly Hierarchicall Prelates, which are inſtituted after the Popiſh order, thoſe lofty tyrants that rule like the Gentiles over the people of God, theſe be the Biſhops that the people of God are offended with.

Ieſ. If the Biſhops ſhould not governe the church, then the people would fall into many errors, and the Church would be full of Schiſmes.

Wal. Doe you thinke that they keepe errours out of the Church? no they (as it is very apparent) have beene the ſole cauſe of the Popery, errours, ſchiſmes, and innovations, wherwith our Churches have beene lately peſtered.

Ieſ. You are miſtaken, for they have received the power of the Holy Ghoſt, by which they are led and guided that they cannot erre.

Wal. Upon what grounds doe you conceive that they ſhould have a greater meaſure of the Spi-

rit of God then other Paſtours and Miniſters?

Ieſ. They receive the Holy Ghoſt from ſucceſſion, to which ſucceſſion Chriſt hath promiſed to be with them to the end of the world, ſo that they cannot erre.

Wal. How can you prove ſuch a ſucceſſion to belong to them, as brings the Holy Ghoſt with it to all without exception, to lead them that they cannot erre?

Ieſ. Becauſe they are ſucceſſors to Chriſt and his Apoſtles, and you know that his Apoſtles could not erre.

Wal. Did not *Peter* erre when hee was reproved by Chriſt to ſpeak fooliſhly? did he not erre when Chriſt ſaid to him, Get thee behind me Satan, thou ſavoureſt not? Did hee not erre when hee denyed Chriſt? yea and forſwore him too? Did not *Thomas* erre when he thought it was not Chriſt that appeared to them?

Ieſ. They erred onely in ſome particulars of frailty, which was incident to them as men, but theſe were but veniall errors: they erred not in the diſcipline of the Church as they were Apoſtles.

Wal. Did not *Iudas* erre in diſcipline, when for thirty peeces of ſilver hee betrayed Chriſt into the hands of the High Prieſts to be crucified?

Ieſ. I ſpeake not of *Iudas*, for his Biſhopricke was taken from him, and given to another, I ſpeake of the reſt of the Apoſtles.

Wal. If part of the Apoſtolicall function bee ſecluded from the reſt, whence then doe you prove the

the government of Bishops to bee thus endued by succession from the Apostles?

Ies. Becaule as the Apostles taught nothing dissonant from the truth of Gods word, being directed thereunto by the Holy Ghost: so the Bishops their successors doe the like.

Wal. That doth not follow: for the Apostles and our Prelates are not all one and the same office: for the Apostles were the disciples of Christ, but the Prelates are the limbs of Antichrist.

Ies. Peter the Apostle was Bishop of Rome, whose See hath beene held by succeeding Bishops unto this day.

Wal. Peter was no more tyed to Rome then to other Churches, for that was contrary to Christs command, who commanded both him and the rest to preach to all Nations.

Ies. The Bishop of Rome is in every respect a true successor unto *Peter.* The power of Ecclesiasticall jurisdiction, in censuring, in Constitutions, Decrees, &c. is derived from the Apostle *S. Peter*, to the Bishop of Rome, and from him to all other Bishops.

Wal Christ gave not the jurisdiction to one particular Apostle alone, that the rest should have it by succession from him, but they all received it from Christ: neither hath the Bishop of Rome any succeeding authority from them above others.

Ies. This succession is of such consequence, that should it cease, and there should be no Bishops, there could be no lawfull admittance of any into the Ec-

cleſiaſticall function, for ordination cannot be without the Biſhops.

Wal. Can you deny that that meanes whereby men are kept, and maintained, and upheld in their Eccleſiaſticall offices, is the beginning and authour thereof: But by the Spirit of God are Eccleſiaſticall Officers preſcribed in their office and Miniſtery.

Ergo, The Paſtors and Elders which were ordained even by the Apoſtles themſelves, receive not their power and juriſdiction from the Apoſtles by ſucceſſion, but from the Lord: much leſſe hath the Pope right to doe it, or any Biſhop in the world from himſelfe; for onely Chriſt hath authority to prefer to the government of the Church.

Ieſ. In the inſtitution by Biſhops the power of the Holy Ghoſt is received, that God directeth them that they ſhall be able to preſerve the Church from error, which is the chiefe end of the miniſtery.

Wal. Is the Church preſerved from error by thoſe that teach the people to be trecherous to their Kings and Princes, and to ſlay the Lords anointed: the Lord deliver our Church from ſuch errors.

Ieſ. The Biſhop of Rome doth not allow of it.

Wal. Did not Pope *Innocentius* the fourth hyre his baſtard ſonne *Manfredus* to poyſon the Emperour *Fredericke*; and *Sixtus* the 5. made an oration in praiſe and commendation of the Fryers faith which murdered *Henry* 3. King of France.

Ieſ. Theſe are ſcandalous aſperſions, ſuch I doe not beleeve to be true.

Wal.

Wal. What ſay you then to the fightings of the Papiſts in Ireland againſt the Queen, the Spaniſh Invaſion, the Gunpowder treaſon, that of *Iames Clement* againſt the King of France, &c.

Ieſ. The Biſhop of Rome never allowed of any of theſe, they had neither counſell nor conſent from him.

Wal. It is wel enough knowne to the contrary; but to come neerer to you, doe you thinke it is not an error for the Pope to take upon him to curſe and excommunicate Kings and Princes at his pleaſure?

Ieſ. Such who have vowed to him allegeance he hath power to excommunicate: as for ſuch who have not, they are of another Church.

Wal. Therefore the Emperour *Frederick* was ſo wiſe to make a Law, that if a Biſhop were found to attempt any thing againſt the publick quiet, that he ſhould live an hundred miles off from that City or place which he had diſturbed. And it were to bee wiſhed that all ſuch diſturbers of the peace and quiet of this our Nation, were ſent not onely an hundred, but a thouſand miles off.

Ieſ. Why doe you abuſe thoſe Biſhops that are of ſo noble and honourable a function? Chriſt the head of the Church hath placed Biſhops in his own ſtead, giving them that power which himſelfe received of his Father, inſomuch that there is no office or degree which Chriſt received from his Father, but he doth communicate the ſame to them.

Wal. Chriſt is our Mediator, will you ſay that the Prelates are our mediators?

Ieſ.

Ies. As Christ is our Mediatour, paying to his Father the ransome, so are they Priests and mediatours by prayer.

Wal. I deny your tenent, it is no better then blasphemy; for there is onely one Mediatour between God and man, the man Christ Iesus, as *Paul* saith, 1 *Tim.*2.5.

Ies. They are our mediatours, I doe not say as authors themselves of any benefit to us, but obtaining through Christ and his merits whatsoever by them is obtained for us.

Wal. If Christ hath not purchased what is obtained for us without their mediation, then were Christ an imperfect mediatour: but Christ is a perfect Mediatour, even hee that hath trod the wine-presse alone, and what is obtained is only from him, and by him alone.

FINIS.

P
A
Exhib

Jer. 13. v.
pher;
water
forth





THE PETITION AND ARTICLES

Exhibited in *Parliament* against *IOHN POCKLINGTON*, Doctor in Divinity, Parson of *Yelden*, in *Bedfordshire*.

Anno 1641.

Jer. 23. v. 15. *Therefore thus saith the Lord of Hosts, concerning the Prophets; behold I will feed them with wormwood, and make them drink the water of gall; for from the Prophets of Jerusalem is prophanenesse gone forth into all the Land.*



Imprinted at *London*, 1641.



ARTICLE, J.



HE hath within theſe few yeares, in his Church of *Yelden* turned the *Communion Table Altarwiſe.*

II.

He bowes to or before this Altar, very low, as often as either he paſſeth by it, or makes his approach thereunto.

III.

He ſhewes more outward reverence to the Altar, then to the name of God: for one time in the Church proteſting before GOD, and his holy Altar, when he made mention of the Altar, he turned himſelfe towards it, and made low obeyſance before it, but at the name of God he ſhewed no ſuch reſpect.

IV.

He hath placed a Croſſe in a Cloth behind the Altar, called the Altar-cloth.

V.

He uſeth much to magnifie the Croſſe, and once in his Sermon ſpeaking of *Moſes* his prayer againſt *Amalecke*, he ſaid, that *Moſes* ſpread forth his armes in the

forme of a Croſſe, and that that poſture of his was more availeable with God then his prayer.

VI.

He hath cauſed a Bell to be hung up in his Chancell, called a Sacring Bell, which the Clarke alwayes rings at the going up to Second Service, which he performes with variety of poſtures, *ſometimes turning his face towards the South, ſometimes towards the Eaſt, and ſometimes towards the Weſt.*

VII.

He hath cauſed two clothes to be made, which he cals *Corporals*, and theſe he uſeth to lay over the Bread in the Sacrament; and each of theſe hath five Croſſes on it, one at each corner, and one in the middle.

VIII.

That he refuſed to give the Sacrament on Eaſter-day, *Anno* 1638. to 12. or 14. of his Pariſhioners, tho they had acquainted him before, that they intended to receive on that day, according to their uſuall cuſtome; and though at the time of the adminiſtration of the Sacrament, even from the beginning the eof to the end, they kneeled at the raiſes (for otherwiſe he would not adminiſter it to them at any time) yet he ſtill paſſed them by, and ſent them away without it, to their great reproach and diſcomfort; having no juſt cauſe ſo to do.

IX.

He hath alſo compoſed and publiſhed two books or Pamphlets, the one intituled *Sunday no Sabbath*, the other

ther *Altare Christianum*, wherin he justifies and defends all those Innovations in Religion that have bin unhappily introduced into this *Church*, which also he practises by himself; and besides *in those bookes he asserts and maintaines divers wicked, Popish & Antichristian points, to the great danger & dammage of this Church and state, justifies sundry Popish canonized Saints for true Saints & Martyrs of God, and censures our owne English Martyrs (mentioned in M. Foxes Calender, before his booke of Acts and Monuments, set forth by publique Authority, and approved by the whole Convocation, Anno 1579.) for Traytors, Murderers, Rebels, and Heretickes.*

10.

He affirmes and maintaines the dedication and consecration of *Churches* by Prayers: and that (as he saith) from the Doctrine and Decrees of *Popes*, of the first and best times, and confirmed by the Doctrine and practice of the holy *Catholike Church*. And he censures the *Centuriists* for bold and impious, because they condemn & brand such kind of Popish Consecration of wood and stones, for the Mystery of iniquity, *Alt. Chr. can* 0. *page* 52.

XII.

He teaches and affirmes, that the distinction of places in the *Church* by holy antients, and observed even from the Apostles times, was, that severall places in the Church were appointed for the Clergy, and for the Laity, *Alt. Chr. c.* 8. *p.* 43, 44. And these severall places had severall degrees of holinesse. *Auditorium* was the place for the Laity, and that was lesse holy; but *Presbyterium* was the place for the *Clergy*, and this was more holy. And in the holy place namely the *Chancell* or *Presbytery*, there was a Throne or Chaire placed.

XII.

But He bethinks himself, and saith, that this *Chaire* was not in all *Churches*, but onely in the *Churches of Bishops*; *and that such a Chaire was in the Church of Ierusalem and Rome*: and then after affirms, that the Succession of Bishops in such a Chaire, was one thing that kept St. *Augustine* from departing out of the bosome of the *Catholick Church*; for he brings him in, saying thus, *The succession of Priests from St. Peter, keepes me of right in the Church: the name of this Catholike See (that is, of Rome) keepes me in, Alt. Chr. p. 47.*



The

The Copy of the Petition.

To the right Honourable, the *Lords* of the upper Houſe *of Parliament*, *The humble Petition of I. H. of Cardington in the County of Bedford, Gentleman.*

Humbly ſheweth,



THAT *John Pocklington* Doctor of Divinity, Rector of the Pariſh *Church of Yelden* in the County of *Bedford*, Vicar of *Wareſly* in the County of *Huntington*, Prebend of *Lincolne*, *Peterborough*, and *Windſore*, hath bin a chiefe Author and Ring-leader in all thoſe Innovations which have of late flowed into the *Church of England.*

May it therefore pleaſe this Honourable Houſe, to take the premiſes into your juſt and pious conſideration, and to convent the ſaid D. Pocklington *before you, to anſwer the ſame, that ſo he may receive ſuch condigne and exemplary puniſhment, as may deter all others from the like dangerous Attempts, and Innovations: and your Petitioner ſhall ever pray, &c.*

FINIS.



11.

THE Brothers of the Separation.

OR

A true Relation of a company of Brownists which kept their Conventicle at one Mr. *Porters* in Goat Alley in Whitecrosse-street, where they were apprehended on Sunday, Aug. 14. 1641.

As also,

A Sermon preached afterwards in the same house by *Iohn Rogers* a Glover, wherein is shewed their wicked rancorous minds at full.

This was justified by above twenty men of good life and conversation.

Mark 13. 30.

Verily I say unto you, that this generation shall not passe, till all these things be done.

Printed at London by *Tho: Harper*, 1641.

The Brothers of the Separation.

WHat good counſell hath our Saviour given us, and how little uſe we make of it? he bids us take heed in *Marke* 10. leſt we be led away with the doctrine of falſe Prophets, and yet how apt are we to beleeve the traditions of every frothy brained coxcombe? To this intent I ſpeake, here are ſo many Sects and Schiſmes lately ſprung up here in this Kingdome, that they (like to the plagues of Ægypt) have over-run the Land: but the Browniſts, the brothers of the ſeparation, beare the greateſt ſway, being upheld by too many of that Sect, they like to the Philiſtins bring their *Goliah* to fight their battels, but there is no doubt but there will ariſe a *David* of truth to beat downe their ſoaring impudent thoughts. I have reaſons founded upon ſuch deepe grounds, that I doubt not but that the Reader wil eaſily grant what I ſhal here propound, to which purpoſe reade as followeth.

In Goat alley in Whitecroſſe-ſtreet here in London, dwelleth one Mr. *Porter*, one who is not aſhamed to confeſſe himſelfe to be of the ſeparation: nay he is growne ſo fooliſh in his opinions, that hee keepeth weekly Conventicles in his houſe. Theſe were held ſo covertly, that they there had meetings

Sunday after Sunday for a great while together undiſcerned, but the houſe was ſo continually troubled with Crowes and Magpyes, that they could ſcarce heare what was ſpoken in the houſe: at laſt it pleaſed God to make their weaknes known: and one Sunday the 14. of Auguſt laſt they were apprehended, and the chiefe of them committed to priſon, but they ſtayed not there long till they were delivered, and every one at liberty againe, this was not enough though to make them deſiſt from their wickedneſſe, for they went on againe in their old frailty, like the dog to his vomit, or the ſow to her wallow, putting the poore ſenſleſſe birds in all the fault for betraying them, as they tearmed it, which the contents of the next Sermon which a Glover taught will manifeſt, for I had the chiefe notes from a friend which was at the relation thereof.

He began firſt with an *extempore* prayer about an houre long, and then thus he proceeded.

The text is the firſt Chapter of the third booke of *Moſes*, called *Leviticus*, at the 14. verſe, the latter part of the verſe, *Then hee ſhall bring his offering of Turtle Doves, and of young Pigeons.*

Dearly beloved brethren, if you have not forgotten your ſelves, wee were lately betrayed by two uncleane birds, the Crow and the Magpye; be not diſmaid, for ſure it was rather an enchantment of the wicked, then any thing ſent from God, for I will prove them to be birds which are unclean, and fit for no uſe, as you may reade in the eleventh of Leviticus, the 13, 14, 15, 16, 17. verſes, where there

is

is the Raven mentioned, which is cousin german to the Crow, for they are birds of a feather; and by the little Owle in the 17. verse, is meant the Magpie, which is also a very uncleane bird; I shall also proove them to bee utterly unlawfull by circumstance.

First, the Crow is blacke, being adorned with the very same cõlour which our Clergy weares, which signifies his blacke wickednesse, and that he is not worthy to keepe company with the just.

Secondly, he never cries but he bows his head, as our late superstitious Clergy have done, in so much that in the conclusion of this circumstance I utterly abjure the Crow, for thou art a favourer of the Romish Religion.

Thirdly, the Crow is alwayes feeding on the dead carcases, for the old Proverb tells, that on a dead carcase you shall alwayes find Crowes, therefore I compare the dead carcases to sinners, and Crowes to the Devils, for I say they can be no better then Devils. To prove which, mark I pray you, the Crow is the last bird that goeth to roost, and the first bird that comes from his roost, having just the properties of the Devill, for he is up early, and downe late, seeking all he can how to devoure.

I rests now that I prove the Magpy also to bee unlawfull for the company of man.

First, hee is streaked with white on both sides, which should be an embleme of righteousnesse, but it doth resemble the Bishops lawne sleeves so nearly, that I cannot endure the sight of it.

Secondly, he hath a croſſe on his backe of blak and white, which fully denotes him to be one of the Popes diſciples, whom I love as the devill love holy water.

Thirdly, in his chattering ſtill I can underſtand him when he layes *& catera*, and that is the language of the beaſt, which is moſt abominable: he alſo gets his living among dead carcaſes, which makes me reſolve my ſelfe of it, that he is marked out for no good end.

Now I have obſerved this alſo, that they will ſit on the heads of ſwine, a ſtinking dirty creature, and I perſwade my ſelfe, ſhould the evill ſpirits enter into thoſe ſwine, they would ſit faſt whilſt they were hurried headlong into the ſea.

Thus much for to prove theſe birds not fit for the ſociety of man. Now muſt I alittle vindicate our religion, becauſe that many black mouth'd perſons envying our happineſſe, are never well but when they are ſpitting forth venemous words againſt our honeſt doing; theſe ſaies one will not keepe company with the wicked, when God knowes themſelves are as whoring rogues, and whores, as ever lived under the coape of heaven; to whom I anſwer.

If the ſpirit of the fleſh doe move a brother of the ſeparation ſo ſtrongly that he cannot reſiſt it, I perſwade my ſelfe that he is not to be faulted, alwaies provided that hee doth not pollute himſelfe with the wicked, but make uſe of a ſiſter of the ſeparation. Then they will ſay again that we preach

in

in barnes and ſtables and the like, which ſay they is moſt abominable, for is it fit that they ſhould make a barne, or a ſtable, or the like, the houſe of God, it is not to bee endured. To that argument I anſwer, that the ſparrowes build their neſts about the roofe of the houſe of God, and the ſwallowes on the top thereof, now where doe either ſparrowes, or ſwallows more often build then in the roofe and on the top of a barne, a ſtable or the like; and againe our Saviour choſe a homely ſtable to be borne in, and I dare avouch that his word is never the worſe for being taught in a barne, a ſtable, or any ſuch like place.

Dearly beloved brethren, who are onely Gods elect here from forth a multitude of people, conſider what a happie eſtate yee now are in, and into what a moſt damnable eſtate yee fall if yee ſlide: but I have not done with the unclean birds and beaſts as yet, for I will prove them worſe as yet by ſhewing their contraries.

The turtle doves, and the pigeons which are intimated in my text, are ſuch harmleſſe and loving birds, that the one will pine away for the loſſe of the other, and againe they are as it were an Emblème of us, for they alwaies keepe company with none but with turtles and pigeons, and againe they fly alwaies in feare of their lives by reaſon of the ravenous crowes, hawkes and, buzzards. This age gives the crows leave to prey upon the poore ſilie doves; and that you might underſtand it the better, I would have you know that theſe crowes here

divinely

divinely ſpoken of are our high ſoaring clergie, who have lately roſe early, and went to bed late, that they might perſecute the Saints of God. With theſe and ſuch like baſe railing termes, he a mechanick ſimple gull muſt offer to prophane the name of our great God, who is the alpha, and omega, the beginning and the end: His diſcourſe was not ſo ſhort, he that gathered the notes was more weary of hearing and writing, by much, then the other of ſpeaking; for hee went on in a confuſed manner, without either diviſion of his text, or any ſuch matter.

Here reader haſt thou preſented to thy view the whole force of what he ſpake.

FINIS.

C

L

To

Sa



12

A TRVE

COPPY

Of a bold and moſt peremptory

LETTER,

SENT

To the Honourable Earle of *Salisbury*, By A. B. C. &c. To mittigate his proſecuting of Recuſants.



LONDON,
Printed by B. ALSOP, dwelling in Grubſtreet. 1641.



A true Copy of a Letter, &c.

MY LORD, Whereas the late unapproveable, and moſt wicked deſigne, for the deſtroying of his Majeſty, the Prince and Nobility, with many others of worth & quality (attempted through the undertaking ſpirits of ſome more fyery and turbulent, then zealous and diſpaſionat (*Catholicks*) hath made the generall ſtate of our *Catholick* cauſe ſo ſcandalous in the eye of ſuch, whoſe corrupted Judgments are not able to fan away and ſever the fault of the Profeſſor from the poſſeſſion it ſelf; as that who now is found to be of that religion, is perſwaded, at leaſt in mind, to allow (though God knoweth as much abhorring as any *Puritane* whatſoever) the ſaid former moſt inhumane, and barbarous proiect: And whereas ſome of his Majeſties Councill, but eſpecially your Lordſhip, as being known to be, as the Philoſopher termeth it, a *primus motor*, in ſuch uncharitable proceedings, are determined as

as it is feared, by taking advantage of ſo fowle a ſcandall, to roote out all memory of *Catholick* religion, either by ſudden banishment, affliction, imprisonment, or ſome ſuch unſupportable vexations, and preſſures; and perhaps by decreeing in this next Parliament, ſome more cruell and horrible lawes againſt *Catholicks*, then already are made.

In regard of theſe premiſſes, there are ſome good men, who through their earneſt deſire, for continuing the *Catholick* religion, and for ſaving of many ſoules, both of this preſent, and of all future poſterity, are reſolved to prevent ſo great a miſchiefe, though with a full aſſurance aforehand of the loſſe of their deareſt lives; you are therefore hereby to be admoniſhed, that at this preſent there are five, which have ſeverally undertaken your death, and hath vowed the performance thereof, by taking already the bleſſed Sacrament, if you continue your daily plotting of ſo tragicall Stratagems againſt Recuſants.

It is ſo ordered, that no one of theſe five knoweth who the other foure be, for the better preventing the diſcovery of the reſt, if ſo any one by attempting and not performing, ſhould be apprehended.

It is alſo already agreed, who ſhall firſt attempt it by ſhot, and ſo who in order ſhall follow. In accompliſhing of it, there is expected no other then aſſurance of death; yet it will willingly be embraced for the preventing of thoſe generall

generall calamities, which by this your transcendent Authority, and grace with his Maiesty, are threatned unto us all; and indeed the difficulties herein are more easily to be digested, since two of the intended *Redemptors*, are in that weake state of body, that they cannot live above three or foure moneths. The other three are so distressed themselves and their friends, as that their present griefes (for being onely Recusants) be much dull all apprehension of death. None to be blamed in the true construing of matters, for the undertaking hereof: For wee protest before GOD, wee know no other meanes left us in the world, since it is manifest that you serve but as a match, to give fire unto his *Maiesty* (to whom the worst that we wish, is, that he may be as great a Saint in Heaven, as he is a King on Earth) for intending all mischiefes against the poore distressed *Catholicks*. Thus giving your Lordship this charitable admonition, the which may perhaps be necessary hereafter, for some others your *Inferiours*, at least in grace and favour, if so they runne on their former inhumane and unchristian rage against us, I cease, putting you in minde, that where once true and spirituall resolution is, there, notwithstanding all dangers whatsoever, the weake may take sufficient revenge of the great.

Your Lordships well admonishing Friends,

A. B. C. &c.

POSTSCRIPT.

IT may be your Lordship will take this, but as some forged Letter of some Puritanes, thereby to incense you more against Recusants. But we protest upon Our Salvation it is not so, neither can any thing in humane likelyhood prevent the effecting thereof, but the change of your course toward Recusants.

FINIS.

A True Relation

13

OF

The grievous handling of

WILLIAM SOMMERS

OF

NOTTINGHAM,

Being poſſeſſed with a Devill.

SHEWING

How he was firſt taken, and how lamentably from time to time he was tormented and afflicted.

Publiſhed by *John Darrel*, Miniſter of the Word of God.



Printed at London by *Tho. Harper.* 1641.



The Hiſtory of *William Sommers.*

William Sommers of Nottingham, ſonne in law to *Robert Cowper* of the ſaid towne, and by trade of life a Muſician, about 8. or 9. yeares paſt, as he journeyed from Bellyn in the County of Wigorne, (where hee then dwelt with one M. *Anthony Brackenbery*) to Bramſgrove, a market towne in that ſhire, accompanyed with an old woman dwelling in the ſaid Bellyn, found an hat with a copper band: the woman requiring the ſame, he gave her the hat, though unwillingly, but the band he utterly refuſed to give, ſuppoſing it to bee of gold: whereupon ſhe threatning him, ſaid, That it had beene as good for him to have given it her. After this, in the night he ſaw a ſtrange light in the chamber where he lay, which caſt him into a great feare, and thus hee continued frighted for a time. Shortly after M. *Brackenbery* his maſter removed to Holme, neare to Newark upon Trent, in the County of Nottingham, being there ſent about his maſters buſineſſe unto Newark, in the way as he went thither, he was ſuddenly throwne into a ditch, ſome 8. yards diſtant from the high way wherein he went; after he had lyen there a certaine time, he got up and went forward in his journey, but by that he had gone a very little way further, he was taken againe and caſt into a thorne buſh about 60. yards diſtant from the high way: but how he came into it or the ditch hee knew not. In theſe two places hee lay for the ſpace of ſome 4. houres, as he perceived after by the time of the day. Notwithſtanding this let, to Newark he went, when in his returne he drew near Holme he began to be ſicke: from ſickneſſe he came to carry himſelfe after that ſtrange manner by fits, that his maſter ſuppoſed him to play the counterfeit, and thereupon he whipped him. But notwithſtanding all the whipping was uſed (which he felt not at all) he continued after that ſame manner, and was more ſtrangely handled every day then other; at length it well appeared to be ſome ſtrange viſitation and hand of God, whereupon his maſter procured one in the Miniſtery to come to him, he being for the ſpace of 3. weekes or thereabouts a continuall trouble, and his maſter not knowing by what means to procure his amendment, ſent him accompanied with 3. perſons to Nottingham to his mother, being then a widow: whilſt he was at Holme he heard ſomething ſay unto him, that upon ſuch a day he would leave him, and not come to him (ſo far as I remember hee ſaid) untill the end of 6. yeares. Now after hee had beene 5. weekes at Nottingham afflicted after his accuſtomed and ſtrange manner, and that the ſaid appointed day was come, he indeed amended in the judgement of man, and ſo continued: inſo much that ſhortly after he was bound prentice to one *Thomas Porter* of Nottingham, a Weaver and Muſician; who after gave over his trade of weaving, and betooke himſelfe wholly to the other, from whom the ſaid *William Sommers* did twice run away.

His foreſaid maſter *Thomas Porter* ſent him to Walton in Darbiſhire, the now dwelling houſe of Sir *William Bowes*, to a ſiſter of his wifes there named *Mary Millwood*.

Milwood. In his going thither there met him in Blackwell Moore in a deep coale-pit hard by the high way ſide, an old woman (as he thought) who asked him where he dwelt, and whither he was going, without any more words. About a mile and halfe further (he having gone forward a journying pace without ſtay) ſhe met him againe, and paſſed by him without any words. The next day hee returning from Walton homewards, ſhe met him at the aforeſaid pit, and asked him how he did? ſaying further, I muſt have a penny from thee. He anſwered, that he had no money. Thou haſt (quoth ſhe) *Mary Milwood* gave thee 2. pence, I will have a penny of it or I will throw thee into this pit, and break thy necke. Hereupon for feare, ſhe giving him 2. pence, he gave her 3. pence which indeed had bin given him by the ſaid *Mary*. After this ſhe put her hand to a bag ſhe had about her, and taking thence a peece of bread with butter ſpred on it, bad him eate it. He refuſing, ſhee threatned him againe to throw him into the pit and breake his necke if he would not eate it. Whereupon (greatly againſt his will, and for feare) he did eat it, and in the eating it ſeemed as ſweet as any honey. She ſaid moreover unto him, Doſt thou not know *Katherine Wright*? No, quoth he. She is my neighbour (ſaid ſhe) and ſhe and I will come to Nottingham one of theſe dayes, and ſee how thou doeſt. Then a cat (as the boy thought) leapt up into her boſome, the which ſhe imbraced, and with her armes claſpt it unto her, and thus they parted each from other.

The ſaid *Sommers* (being at Nottingham in the houſe of his maſter *Thomas Porter*) did uſe ſuch ſtrange and idle kinde of geſtures, in laughing, dauncing, and ſuch like light behaviour, that he was ſuſpected to be mad: ſundry times he refuſed all kinde of meat for a long ſpace together, in ſo much as hee did ſeeme thereby to pine away: ſometimes he ſhaked as if hee had had an ague: there was heard a ſtrange noiſe or flapping from within his body: he was often ſeen to gather himſelfe on a round heape under his bed clothes, and being ſo gathered to bounce up a good height from the bed: alſo to beat his head and other parts of his body againſt the ground and bedſtead, in ſuch earneſt manner, and ſo violently, that the beholders did feare that thereby he would have ſpoyled himſelfe, if they had not by ſtrong hand reſtrained him, and yet thereby received he no hurt at all. In moſt of his fits he did ſwell in his body, and in ſome of them did ſo greatly exceed therein, as hee ſeemed to be twice ſo big as his naturall body. Oft alſo was he ſeene to have a certaine variable ſwelling or lump in a great bigneſſe, ſwiftly running up and downe betweene the fleſh and skinne, through all the parts of his body: and many times when that ſwelling was, theſe or the like words were heard out of his mouth, I will goe out at his eye, or eares, or nose: at which ſpeeches the ſaid ſwelling evidently appearing in ſuch parts, did immediately remove and vaniſh away. This ſwelling did not onely run from eye to eye, from cheeke to cheeke, and up and downe along ſtill in the body, but beſides being now in the one leg, preſently it would be in the other, and ſo of the armes: in like manner: and looke in which arme or legge ſtayed (as often it did for a certaine ſpace) the ſame member was inflexible and exce-

exceedingly heavy, as it had beene ſo much iron. Thus it went with him, though not in all, yet in many of his fits, wherein over and beſides theſe things, he was ſtrangely handled, for ſuddenly (if he were ſtanding when the fit came) he would be caſt headlong upon the ground, or fall downe, drawing then his lips awry, gnaſhing with his teeth, wallowing and foaming. In ſundry of his fits he did utter ſo ſtrange and fearfull ſchrieking as cannot bee uttered by mans power, and was of ſuch ſtrength as ſometimes 4. or 5 men, though they had much advantage againſt him by binding of him to a chaire, yet could they not rule him: and in ſhewing that ſtrength he was not perceived to pant or blow, no more then if he had not ſtrained nor ſtrugled at all. Sometimes he cryed extreamly, ſo as teares came from him in great abundance: prefently after he would laugh aloud and ſhrill, his mouth being ſhut cloſe. And being demanded concerning thoſe accidents, he proteſted he knew of no ſuch matter, neither felt he any paine. Moreover, he was oftentimes caſt into the fire, ſome bare part of his body alſo lying in the fire, and yet was not burned; and ſometimes caſt violently againſt the ground, and againſt the wall or poſts of the houſe, without any hurt of his body, and did many wayes ſeeke to deſtroy himſelfe; by reaſon whereof they were driven to take away his knife, girdle, garters, &c. yea with the ſheet of his bed hee had like to have ſtrangled himſelfe. Whereupon, as alſo through the increaſing of his fits, they were conſtrained to watch him continually, even day and night. His behaviour generally towards all that came, was very pleaſant, moſt impudent alſo and ſhameleſſe, with much uncleanneſſe. His ſpeeches were uſually vaine, delivered in very ſcoffing manner, and many times filthy and uncleane, very unfit once to be named, or blaſphemous, ſwearing moſt fearfully, uſing one bloody oath after another: ſometimes ſaying, I am God, and ſometimes, There is no GOD.

Being moved to ſay the Lords Prayer, when he came to theſe words, Lead us not into temptation, hee would ſay, Lead us into temptation: Divers fond ſpeeches did he uſe to interrupt them that prayed for him. Many ſtrange ſpeeches alſo were uttered by him, not in his owne name, but as ſpoken by an evill ſpirit poſſeſſing him: upon occaſion of ſome queſtion or ſpeech uſed by ſome in their ſimplicity and ignorance: as, That his Dame had ſent him, that his name was *Luce*, that he was King, that he was Prince of darkneſſe. You thinke I have no power of him, yet I can uſe his tongue, his teeth, lippes, hands, legges, his body and all parts of him. And as the ſpirit named each part, hee uſed it. And this ſpeech with the action was very common: Was I (ſaid he to one *John Wiggin*) never in heaven? Yea, quoth he, but God for thy pride threw thee downe into hell, there to remaine. One *John Sherwood* charging him to tell who ſent him thither, he anſwered, a woman. He charged him againe to tell where ſhe dwelt: he anſwered, in Worceſterſhire. Whether is ſhe living or dead? Dead ſaid hee. Wherefore did ſhe ſend thee? For a hat and hatband. Then the boy, when the fit was done, was queſtioned with concerning theſe things: whereunto he returned for anſwer, that which is ſet downe in the beginning of this ſtory, which he

had concealed untill that time. Hereunto I might adde certaine direct anſwers he made in Latine to thoſe ſpeeches which in Latine were uſed unto him: a little Greek he alſo ſpake, being ignorant in thoſe languages, altogether in the one, and underſtanding little or nothing in the other.

In going thus with the boy, I was importuned in his behalfe, firſt by two letters, after by another from the Maior, and thereupon I went unto him. At when & about the time I condeſcended to goe, (being 14. miles off him) hee ſpake thereof to them which were about him: So when I was come to Nottingham, hee inſtantly told the ſame, and foretold my comming unto him when I drew neere the houſe, as he had alſo foretold M. *Aldridge* (the Preacher of the Towne) his comming at ſundry times.

Towards that evening I came, he ſeemed to be ſicke, and his ſickneſſe greatly to increaſe upon him, ſo as they feared he would have dyed, or had been dead: for he lay an houre with his face and hands blacke, cold as ice, no breath being perceived to come from him. Whereupon I was no ſooner light, but tidings hereof was brought to me by one of the neighbour women *Ioane Pye* by name, who came purpoſely from him to ſignifie the ſame unto me. To whom I anſwered, that was the meere act or operation of the Divell, and that the boy was nothing leſſe then either dead, or in danger thereof. Forthwith with her I went to him, whom we found very lively, and in one of his accuſtomed Fits, many being preſent with him.

My ſpeech I carried for a ſeaſon doubtfully; but after a while perceiving how it was with him, I did aſſure him that he was poſſeſſed, and had in that body of his a Divell, and withall did ſo frame the words of my mouth, as might beſt ſerve to prepare and ſtir him up to a ſpirituall fight againſt Satan, or reſiſtance of him in faith. This evening he acted many ſins by ſignes and geſtures, moſt lively repreſenting and ſhadowing them out unto us: as namely, brawling, quarrelling, fighting, ſwearing, robbing by the high wayes, picking and cutting of purſes, burglary, whoredome, pride both in men and women, hypocriſie, ſluggiſhneſſe in hearing the Word, drunkenneſſe, gluttony, alſo dancing with the toyes thereto belonging, the manner of anticke dances, the games of dicing and carding, the abuſe of the viole, with other inſtruments. At the end of ſundry of theſe he laughed exceedingly, divers times clapping his hands on his thighes for joy: And at the end of ſome of them, as killing and ſtealing, he ſhewed how he brought them to the gallowes, making a ſigne thereof. During this time, which continued about an houre, as hee was altogether ſilent, ſo was hee moſt active, though his eyes were cloſed; and in many things he did, there was great and neceſſary uſe of ſight. In a word, theſe things were in ſuch lively and orient colours painted out (as I may ſay) unto us that were preſent, being to the number of ſome ſixty, that I for my owne part, (and I am perſwaded the reſt of the beholders are of my minde) doe verily thinke, that it is not in the skill and power of man to doe the like. Whilſt we were recommending him and his grievous eſtate to the Lord, and intreating his Majeſty in his behalfe, hee uttered theſe words: I muſt be gone.

The

The next day being the Lords day, I came not at him untill about 3 a clocke in the afternoon, (finding company with him) at which time I uſed ſome ſpeech, wherein I endevoured to prepare both him and his maſters family, as alſo his parents (whom that judgement principally concerneth) unto the holy exerciſe the day after to be performed. Towards evening much people reſorted to the houſe, then ſome words of exhortation were uſed by my ſelfe, for the ſanctifying of ſo many of us, whoſe ſpirits God ſhould ſtirre up, to joyn in that ſolemne ſervice and worſhip of God to be performed on the day following. As the night and day before he had little or no reſt from Satan afflicting him: ſo this evening, and all the night long, he handled him more extreamly then before. At this time among other things the ſpirit retorted his tongue into his throat, and this he did often, whereupon many looked with a candle into his mouth, where they could ſee no tongue nor part of it, onely in his throat they beheld the roote thereof, hee uttered often theſe words, For corne, for corne, with a few more thereunto appertaining, noting the unſatiable deſire of gaine, or raiſing the price of corne in corne men. This night was ſpent by ſome well diſpoſed people, in reading and praying. This evening I requeſted the Miniſter of that Congregation, M. *Aldridge*, M. *Aldred*, and M. *Halam*, Paſtors of two ſeverall townes neere adjoyning unto Nottingham, to joyne with me on the morrow in the miniſtration of the Word and Prayer: whereunto they condeſcended. And this I did the rather, that thereby I might proclaime and make knowne unto all men, that as I have no ſpeciall or greater gift herein then the reſt of my brethren: ſo neither doe I arrogate or challenge any ſuch thing to my ſelfe.

In the morning many of us were aſſembled together in the next convenient and ſeemly roome to the place of his abode. The boy was brought with ſtrange and fearfull ſcrikings, by ſix or ſeaven ſtrong men, who had all of them enough adoe to bring him, and laid him on a couch in the midſt of us. M. *Aldridge* began, and after prayer proceeded to the interpretation of the 4. of *Hoſea*, the two firſt verſes. When he had finiſhed, my ſelfe intreated of that ſtory ſet downe in the 9 of Mark, from verſe 14. untill the 30. where the father bringing his poſſeſſed childe to Chriſt to be cured, had him healed accordingly. All this day he was continually vexed and tormented by Satan, having little no reſt at all, ſo as the ſame for vexation by the ſpirit, farre exceeded any of the dayes before. His torments in his fits were moſt grievous and fearfull to behold, wherein his body being ſwelled, was toſſed up and downe. In theſe fits his ſtrength was very great, ſo as being held downe with five ſtrong men, hee did notwithſtanding all their ſtrength, againſt their wills, riſe and ſtand upright on his feet. Hee was alſo continually torne in very fearfull manner, and diſfigured in his face; wherein ſometimes his lips were drawne awry, now to the one ſide, now to the other. Sometimes his face and necke diſtorted to the right and to the left hand, yea ſometimes writhen to his backe. Sometimes he thruſt out his tongue very farre and bigge, and ſometimes turned backwards into his throat, gaping ſo wide that ye might afarre off perceive it. Now he gnaſhed with his teeth, now he ſomed

like

like to the Horse or Boare, roaping downe to his breast, notwithstanding there was one purposely standing by with a cloath ever and anon to wipe it away: Not to say any thing of his fearfull staring with his eyes, and incredible gaping.

This day, notwithstanding he was so held, as is aforesaid, hee went about to have choked and so destroyed himselfe: speeches he used none, save once in a great voyce, *Corne*. And when I applied that speech of our Saviour, All things are possible to him that beleeveth; hee used these words, Thou liest. Divers times he shrieked or cried aloud in a strange and supernaturall manner: sometimes he roared fearfully like a Beare, and cried like a swine.

Towards the evening, as I was treating of these words, Then the spirit cryed and rent him sore, and came out, and he was as one dead, insomuch that many said he is dead. The boy was rent sore indeed, cryed, and that aloud. Then the people which were present, as men astonished, and with the grievous sight, & cry unspeakeable, affected in the bowels of compassion towards him, breaking their hitherto continued silence, cried out all at once, as it were with one voyce unto the Lord, to have mercy upon him: and within a quarter of an houre (they and he still crying alowd) he held down on a bed by 5 men, and offering as though he would have vomited, was on the sudden violently cast, and his body therewith turned, so as his face lay downwards to the ground, and at the beds feet, and his backe upward, with his feet on the beds head; and thus hee lay as if he had been dead for a season. Thus we have heard not only how it went with *Sommers* in the time of his possession, and at and little before his dispossession, but also how and by what meanes I came unto him, and being there, carried my selfe in this present action.

FINIS.

H

Of ſevera

red by man

GE

And ſou

With th

I

Made to th

before the



Print



14.

THE HEADS

Of ſeverall PETITIONS delivered by many of the Troopers againſt the

LORD GENERAL

And ſome other Officers of the Army.

With the Anſwer which Mr.

PYM

Made to the ſeverall Heads or Petitions, before the *Committee* on *Tueſday, October* 5. 1641.

LONDON,
Printed for *Iohn Thomas*, 1641.

HEADS

OF

GENERAL

LORD

PYM

October the 5. 1641.

THE HEADS

Of the Petitions delivered by the Troopers against the Lord Generall and some Officers of the Army; With Mr. *Pyms* answer thereunto.

UPon *Tuesday* last the *Committee* received divers other Petitions from severall Troopers, *viz.* from the Troopers of Sir *Thomas Lucas* Colonell: And of his Brother Sir *Charles Lucas* Serjeant Major, most of which agreed in their particulars mentioned in their severall Petitions, *viz.* That the Kings Majestie did freely of his Royall goodnesse give unto the Petitioners their horses, and that they desired

to be resolved from Mr. *Committee*.

I.

Whether it lay in my Lord Generals power to give away 5. l. unto the Colonell and Captaines out of their pay.

II.

Secondly, they Petitioned for monies deducted for Armes.

III.

Thirdly, they Petitioned for moneyes for powder and shot, which they paid for either upon exercise or service, which was allowed their Officers from the King.

IIII.

They Petitioned for moneyes which was deducted by their Officers for dead horses; And lastly they desired to have redresse from the *Committees*, and that they might be suffered to travaile into forraigne parts, there were some other particulars then alledged by the Troopers against their severall Captaines for money which they tooke from the Troopers for Armes lost in the skirmish.

Vpon the receipt of the said Petitions to answer thereunto; kept the *Committees* in hand all that day, and about 12 of the clocke, Mr. *Pym* chiefe Committee, and 6. others of the Committees went to the Lords and desired their Censure, and about one houre after they returned, and Mr. *Pym* then desired that the Troopers might be called in where the Committee for the House of Commons sate, and

then

then told them he had an Order from the Lords to answer the particulars mentioned in their Petitions.

The answer of Mr. *Pym* to the above mentioned particulars.

I.

I Am commanded from the Lords to tell you what the Law of this Realme is in these particulars, and that is this.

Whereas you taxe my Lord Generall for the giving away 5 l. out of your pay for the horses. It lyes not in the power of the House of Commons to give you any redresse for my Lord Generall being a Peere of the Realme, and a Member of the higher House, it lyeth not in our reach to call him to accompt therefore; But you must preferre your Petitions to the Higher House, and then if my Lord have committed crimes not becoming his place or person, without all question you shall have a Remedy.

2. Secondly, for moneyes deducted for Armes. The Officers have enformed his Majesty, it was the usuall custome in *Holland*, *Germany*, and other forraigne warres, where such an army was assembled, that two-pence a day should bee deducted out of every horsemans pay, in case that any armes should be negligently lost, the said moneyes were to buy new ones,

or to repaire the old ones, this lyes in the Kings Coffers, whereunto we cannot give any answer but upon the desired returne of his Majesty, no question but that so Noble and good a Prince, will give freely that which is your due.

Thirdly and Fourthly, for the moneyes deducted for powder and shot, and for the dead horses, it was by order from the Lord Generall, wherefore as I told you before you must repaire to the higher House for satisfaction therein.

5. Lastly, whereas you Petition that none is suffered to goe into forraigne parts, we have consulted with the Lords thereupon, and hath thought fit that if any one or more of you have a desire to goe beyond Sea, you may repaire hither and have a warrant granted for your passage; But for those that have friends we shall earnestly intreat them to goe into the Country to their Parents or Kinsfolkes, and if you shall be pleased to follow this businesse you may leave two of each severall Troope to take care for you in your absence, I would not willingly have you abide about this Towne for feare of scandall, there are many and great misdemeanors lately committed here in this Countrey, and all is layd upon your backs, but for mine owne part. I doe otherwise conceipt of you, believing that as you are Gentlemen and Souldiers, you scorne to wrong any of the Kings Subjects, and being informed that there are others who are already in hold, which went in your habits, but proved no such men. I am not ignorant

norant but that a Souldiers life is warranted both by the Scripture and the Lawes of this Realme. And that you are to be nouriſhed by us being Members of the ſame Body Politique, and aſſuredly believe, that though it lyes not in our power to meddle with my Lord Generall, yet we ſhall preferre your Petitions, and bee either ready to heare or right your Grievances with all expedition that may bee, and ſo you may repaire hither upon this day ſeaven-night, where you ſhall heare further.

Vpon which Speech the Troopers deſired ſeverall warrants for their ſeverall Officers, which Mr. Committee granted, and they are to anſwer thereunto upon *Tueſday* next following.

Captaine *Yarner* was this day committed to the *Kings-Bench* for falſe Muſters.

FINIS.

BRITISH MUSEUM

15.

A DECLARATION OF THE Proceedings in the Parliament of SCOTLAND.

EXPRESSING

1. The Cause of their Delay.
2. The Election of Officers of State.
3. Their choyse of the Lord Chancellor deserted.
4. His Majesties confirming of Acts past,
5. Three Acts,
   1. *Concerning the Palatinate.*
   2. *Concerning Images.*
   3. *Concerning the resigning of old Officers of State.*
6. The Reason of the probability of his Majesties long stay.
7. His Majesties delight in hearing Sermons there.

Whereunto are annexed certain other Occurrences, about the Earle of Montrose, and other Delinquents, with other Parliamentary Affaires, September 30, 1641.



Imprinted at London by Barnard Alsop, dwelling in Grubstreet, 1641.

C  R

A DECLARATION

Of the Proceedings in the Parliament of *Scotland.*

1.

THough His *Maiesty* was pleased in most things freely to concurre with this Parliament hitherto; yet the proceedings have beene more slow, then was wont formerly, or now expected.

2.

Much time hath beene protracted for the manner of the electing the Officers of State, and judicature: the King at first assuming to himselfe the sole power therein, at last was pleased with their Nomination therein, leaving to the Parliament for the present and future time, the liberty of exception, and to

the privie Counsell, in the intervall of Parliament, and who shall be privy *Counsellors*, is the thing that is now in agitation, and receives much debate.

3.

The Lord *Lowden* is to be promoted to the Treasurer-ship. The Earle of *Morton*, late Captaine of our English Guard, and his Son in law, the Earle of *Argile*, were hot in competition for the *Chancellor-ship*, the prime place of the Kingdome: the King preferring the first, and the Parliament the other. At last fearing a Non-concurrence, deferred it, and on whom it will be conferred, is yet unknowne.

4.

His *Majesty* the third weeke of the Parliament, confirmed all *ACTS* passed since the beginning thereof.

BRITISH MUSEUM

Other

Other

ORDERS

Eſtabliſhed by the Parliament in *Scotland.*

I.



NNO Do. 1641.

It is Enacted, that it ſhall be idolatry in any man, to poſſeſs any *Picture*, that hath in it any *Image* of our Saviour, or any of the three perſons.

II.

The Engliſh *Manifeſto* is approved, touching the Palatinate, and in purſuance thereof, have ordered, that no Souldiers ſhall be tranſported for any forraine Country, till the deſigne hath further iſſue.

All old Officers of quality through the Kingdome, are necessitated by a vote and order of the House, to resigne their places in the Parliament; and thereby are either restored, or dismissed. By which devise all *Anti-Covenanters*, and others, which onely common fame hath made guilty of miscarriage, though improbable, shall receive a discharge, and their Successors must be such as are unexpectedly elected by meere fortune: for suits or meanes, made to that effect by any, render the Suitor uncapable, though otherwise meritorious.

Here end the three last ACTS *of the* Scottish Parliament.

1.

SVch great and weighty buſineſſe is to be done, as that it is thought December will bring his Majeſty to *London*. Although it hath bin long diſcourſed, and his Majeſty really intended it, that his Iourney from hence, ſhould begin on *Monday* the Eleventh of the next month, which I much feare will not be, unleſſe a Commiſſioner be ordained.

2. His Majeſty is well enough pleaſed, giving Audience to two Sermons every Sunday, beſides Tueſdayes.

3. At intermiſſion of the great Affaires, exerciſes himſelfe at a play called Goſſe, with a ball and a club, not much unlike the pell-mell, being the onely recreation the place affords.

4. *Here* are no incendiaries, or other delinquents come as yet to reyall. But for the Earle of *Mountroſe* and his *Complices*, it is thought the Parliament, upon their ſubmiſſion, will referre their cauſe to his *Majeſty*.

5. There is three of the Scottiſh Regiments, that were at New-caſtle here, as yet undiſbanded

banded, in expectation of the dismantling of the Garrisons of Barwick and Carlile,

Edinborough this last of September, 1641.

FINIS.

QV

D

L

S F

After

ing of

16.

QVESTIONS

TO BE

DISPUTED

IN THE COUNSELL OF THE

LORDS

SPIRITUALL

After their RETVRNE from their VISITATION.



Printed at LONDON, by Pasquin, Deputy to Margery Mar-prelate. 1642.

Printed at LONDON, by Printers Deputy to Stationers Hall

QVAESTIONS

to be disputed in the Counsell of the *Lords Spirituall*, after their Return from their *Visitation*.

I.

WHether the *Canons (or Prebendaries*, as they are called) comming to sit in the Queeres and Churches, for the gaine they have thereby, *doe receive their reward in this world?*

II.

Whether the singing they make every day, may rather be called labour and toyle of Asses, and a travaile of the body, rather then of the Mind?

III.

Whether *Resignations, Permutations, chopping & changing* and such comming to *Benefices*, as now is daily used be Simony?

IV.

Whether it be perilous, and not to be suffered by Citizens, that the fat and well fed *Priests*, and such as are full of *idlenesse*, and lascivious living, should dwell so neare them without wives of their owne?

V.

Whither it be needfull in any City to have so many thousand of Masse-mumbling *Priests*, of which, few or none, teach or can teach the Gospell, sith *Christ* commanded his Apostles, *as their very duties and office*; Saying, *Goe ye preach the Gospell, &c.*

VI.

Whither such as doe not instruct the *People, that is to say*, which doe not the very true Office that belongs to the *Church*, may receive, and enjoy the goodes of the Church, or are to be called *Theeves and Robbers*?

VII.

Whither there be in all *Europe*, any one Bishop that doth his Office in such sort, as was prescribed by the Apostles?

VIII.

Whither the Bishops that are careleſse of their flock, and fall onely to slaying of their *sheepe*, may be called true Pastors, or Hirelings, *as Christ calls them*?

IX.

Whither the greasing of *Priests* hands; be the Beasts marke, *spoke of in the Apocalypse*?

X.

Whither the Doctors, that take no paines with their Doctrine, but are up with the Angels, ought to be called *Speculators*, rather then *Practitioners*?

XI.

Whither such as would not have the holy *Scripture* to be read by the *people*, do fret, and rage within themselves: that such bookes are abroad?

XII.

Whither the 13. *Chap. of Matthew* may be applyed to the Popish Clergy, and Arminian *Priests* of our time?

XIII.

Whither the *Persecutors* of the *Gospell*, and the truth in our time, may be compared to the *Pharisies*, which sought the death of Christ, and his Apostles?

Whi-

XIV.

Whether the like matter doe not now in theſe dayes, ſtir up the *Popiſh affected People againſt the truth of the Goſpell*, as is recited in the Acts of the Apoſtles, concerning *Diana* of *Epheſus*?

XV.

Whether that ſaying of the Goſpell, *Beware of falſe Prophets*, *Mat.* 7. and that alſo of *Peter*, 2 *Peter* 2, *That through Covetouſneſſe they ſhall make Marchandize of you, with faigned words*, and many other like places of *Scripture* doe rightly belong to the whole ſwarme of the *Prelates*?

XVI.

Whether that which Chriſt ſpeaketh, *Mat.* 24. *Of many falſe Prophets that ſhall come*, may be underſtood to be of ſundry of our Clergy?

XVII.

Whether the *Prelates*, having bin ſo often taken with the manner to uſe deceit, and to mocke the *people*, *be therefore any more to be truſted afterwards, according to the old rule: He that is once a falſe knave, it is marvell if ever he be an honeſt man*?

XVIII.

Whether that ſaying of *Daniel* of the abomination of deſolation, ſtanding in the holy place, may be aptly applyed to the *Churches* of our time? In which the *Clergy preferre themſelves before the Kingdome of Heaven*?

XIX.

Whether it be expedient for the *Chriſtian Commonwe-weale*, to take away from the *Prelates* their Dominions, and Dignities, *that thereby it may be ſeene, whether they will returne to the antient Office of the Church*?

XX.

Whether the *Prelates* would not rather that *England*: yea, all *Christendome*, should be destroyed by warres, then that their Tyranny and power should be destroyed, or any whit diminished?

XXI.

Whether it may be doubted that the Papacy, and the great Beast, will not shortly have an overthrow, *as the Scripture saith*, sith long time since *Germany, Denmarke, England and Scotland, have fallen from her, and France and Italy, also secretly*?

XXII.

Whether the *Prelates* dispensing all things for money, may not be called *Spirituall penny Fathers*; & therfore be suspected of *Covetousnesse*?

XXIII.

Whether there may be any hope of goodnesse conceived of their Recovery: sith *Christ* denyeth, that *Blasphemers*, and such as withstand the Truth against their *Consciences* can be healed?

XXIV.

Whither their *Primacy* be lawfully come by, sith it was gotten of *Phocas the Emperour*: who was a *Murtherer*, and secretly, and with great Treason slew the *Emperour Mortius* his Lord?

XXV.

Whither the *Pope*, and *all Bishops*, be or ought to be called *Christs house*, sith they keepe at home, so many Whores and Boyes?

XXVI.

Whither it be to believed, that either the *Prelates* wish heartily the Concord of Nations, being that their *Forgeries* are ever the beginnings of warres, or whither they wish any good to the *Common-weale*, over which to their power, they have alwayes tyrannized?

Whi-

XXVII.

Whither any ought in theſe dayes to be offended, becauſe the Doctrine of the Goſpell ſeemeth to bring *Diſſenſions*, and *alterations*, ſith that *Chriſt* ſaith that the ſame is a ſingular token, and moſt plain Demonſtration of his Word, *which came to ſend the ſword, and not peace, and to ſet the Son againſt the Father, and the Daughter againſt the Mother?*

XXVIII.

Whither the *Decrees of Fathers*, and of the *Councils* ought to be referred and examined, by the preſcript rule of the Goſpell, ſith *Paul ſo plainly ſaid*, that other Foundations that was already, ought not to be laid, and yet ſhould it come to paſſe, that many thereupon would build, ſome gold, ſome ſtubble, ſome wood?

XXIX.

Whither ſuch as in theſe dayes do confeſſe that there are Errours, and in the meane time doe not onely contemne, but alſo condemn ſuch as doe ſhew them thoſe Errors, be like unto the *Phariſees* that ſaid to him, that was born blind, and had received his ſight of *Chriſt*, we know that God ſpake to *Moſes*, but who this is (meaning *Chriſt*) *we know not, nor whence he commeth?*

XXX.

Whither that ſaying of the Goſpell. *Leſt happily the Romanes come and take away our place, Iohn* 11. Doe hit juſt, ſuch Kings and Princes, as will be born in hand, that if they receive the Goſpell, *it will come to paſſe, that their people will rebell, and not be obedient?*

XXXI.

Whither that which *Paul* ſpeaking of the Doctrine of *Divels*, which he in ſpirit foreſaw ſhould ariſe, doth ſerve right for our *Prelates*: who for their Traditions have tormented men, which is the very nature of *Satan*, who is delighted with *Murther and Bloud*; and whither the

the Hon: Assembly in the *High Court of Parliament*, who prosecute not their Enemies, are not much to be preferred before them: especially, seeing they have such power and love of the whole *Kingdome*, wherwith they might shew violence and cruelty? But like Pillars of our Nation they stand to hold us up, and not to throw us downe? *Laus Deo.*

XXXII.

Whether it be to be believed, that a true and godly *Reformation* can be found out, whilst they sit in Counsels, and Deliberations: who for many Causes are the Popes own Darlings, & that they will rather suffer any thing, then either to lose any jot of their Riches and Commodities: or to have their wickednesse and knavery discovered?

FINIS.

C

L

T

Earle o

And re

Whe

anoth

the C

With th

P

Parliament,
much to be
g they have
, wherwith
But like Pil-
and not to

e and godly
ſit in Coun-
unſen are the
r ſuffer any
Riches and
e and kna-

17

THE TRVE COPPY OF A LETTER SENT FROM THOMAS

Earle of *Arundell*, Lord Marshall, from *Middleborough* in *Zealand*, to Mr. *Pym*.

And read before the *Committee* the 18. of *September*, 1641.

Whereunto is added the Coppy of another Letter sent to Mr. *Pym* also from *the Committee* in SCOTLAND, *Sep.* 13. 1641.

With the names of the *Committees* that sat there for that day.

LONDON,
Printed for *Iohn Thomas*, 1641.

The true Coppie of a Letter ſent from the Lord Marſhall from *Middleborough* in *Zealand* to Mr. *Pym*, which was read before the *Committee* on the 18. of *September*, 1641.

Good Mr. *Pym*,

I Thought it fit and agreeing with the truſt put into my Hands by the Houſe of Commons, and according to the order which you left with mee to give this accompt.

That upon her Majeſties Arrivall at *Fluſhing*, and a Receipt under her hand and Seale, J delivered unto her the foure Bills of Exchange for ſeven thouſand pounds, as I was directed by the Houſe.

That after her Majeſty had made a long ſtay at *Dover*, and reſolved to paſſe by *Dunkirke*; On Friday morning laſt, Sir *John Pennington* comming a ſhoare and bringing with him Captaine *Vernon*, which was ſent on purpoſe from *Fluſhing*, and but then arrived, bringing with him a Letter from the *Brothoroad*, who attended her Majeſties comming to *Fluſhing* by command of the Prince of *Orange*, and the States, with great devotion, her Majeſtie changed her reſolution from *Dunkirke* to *Fluſhing*, and inſtantly roſe tooke boate and imbarqued her

ſelfe in the ſhip ; The winde held faire and wee hoyſt up Sayle, and with a proſperous and happy ſucceſſe, next day at 10. of the clocke in the morning, wee landed at *Fluſhing*, being arrived, the Count *Brotheroad* attended her Majeſtie and will doe to the Confines of the States Provinces ; her charges, and the charges of all her reteinues are wholy defrayed by him,and great acknowledgement made to her both of old and new obligations, her Majeſtie acknowledging this way, farre to exceed that of *Brabant* and *Flanders*, both in ſafety and ſpeed,wherein I proved a true Prophet unto her Majeſtie.

The Prince of *Orange* paſt the day before with his Army of 20000 men, from *Ramkyns* to *Philippin* Sconce, in a thouſand Shallops and Barques, where he will fall, is yet very uncertaine, but this is certaine, that *Flanders* at this time muſt needs be in many great and hard ſtraights, it having in it three Armies on foot, and the Cardinall being ſicke.

Middleborough
Sept. 11. 1641.

Sir, I am your affectionate friend,
Arundell and *Surrey* ; Marſhall.

This

This day also Mr. *Pym* read a Letter from the *Committee* in *Scotland*, dated the 13. of *September*, 1641. directed to himselfe, because the House was adjourned.

SIR,

Conceiving it likely that the House would be adjourned before this can come to your hands, wee make our Addresses to you, desiring you to publish it to the House if it be fitting, that wee doubt not but since our dispatches from *Yorke*, the House hath considered of providing money, to pay of the rest of the Army, Garrisons, and Artillery, for we find the effect thereof in part here, by the intelligence that commeth from *Yorke* hither, but have no enformation of our selves, whether there bee money enough provided, to effect the whole worke, that wee are not able to give the *Scots* any satisfaction, who desire to know the truth and certainty thereof, before they set a certaine day, for the disbanding the remainder of their Army within this Kingdome, alledging because there is no day prefixt, where-

wherein our Garriſons, Army, and Artillery, ſhall be disbanded, they are forced to be at an extraordinary charge, in the keeping up that part of theirs, which is ſtill on foote, wee therefore propound, as in our former Letters, to the Wiſdome of this Houſe, that ſome ſpeedy order bee taken, for the diſcharging of all, both of the Army, Garriſons, and Artillery, and that ſome courſe be provided, for the Removeall of the Ammunition, which ſhall be left unſpent, whereof wee deſire likewiſe, if it may ſtand with the full pleaſure of the Houſe, that wee may have a full and particular advertiſement of the Peremptory day which the Houſe ſhall ſet for the disbanding of the Army, Garriſons, and Artillery, as alſo for the Removeall of the ammunition, that wee may be enabled to give the *Scots* ſatisfaction therein, and that we may have ground to preſſe the *Scots* likewiſe for the disbanding of theirs, upon the ſame day, which wee doubt not, will be performed accordingly,

Edenborough
Sept. 13. 1641.

Sir, we are your affectionate friends and ſervants.

PHILLIP STAPLETON.
JOHN HAMBDEN.

At the *Committee* appointed during this Receſſe holden in the Exchequer Chamber *September* 18. Mr. *Pym* choſen for the Chaire, with the names of the *Committees* there appearing for that day.

Sir *Robert Pye.*
Mr. *Wheeler.*
Mr. *Spurſtow.*
Alderman *Soames.*
Mr. *Bence.*
Lord *Faulkeland.*
Sir *Richard Cave.*
Sir *William Drake.*
Sir *Samuell Luke.*
Sir *Peter Wroth.*
Sir *Iohn Culpepper.*
Serjeant *Wyld.*
Sir *Iohn Francklyn.*
Mr. *Stowen.*
Sir *Gilbert Gerrard.*
Mr. *White.*
Mr. *Fym.*
Mr. *Sollicitor.*

FINIS.

Sir Robert [illegible].
Mr. [illegible]ley.
Mr. Speed[illegible].
Alexander [illegible].
Mr. Beere.
Lord Fairfield.
Sir Richard Lane.
Sir [illegible].
Sir Samuell [illegible].
Sir Peter [illegible].
Sir John Culpeper.
Sedjour [illegible].
Sr. [illegible] Crewe.
Mr. [illegible].
Sir[illegible] Gerard.
Mr. [illegible].
[illegible].

18

THE RECANTATION, AND HVMBLE SVBmiſsion of two ancient PRELATES, of the Kingdome of SCOTLAND: Subſcribed by their own hands; and *ſent to the Generall Aſſemblie.*

As alſo,

THE ACT OF THE ſaid Aſſemblie, condemning EPISCOPACY and other abuſes which are contrary to the WORD of GOD, and the Laws of this Church and Kingdome.

Printed in the yeare, 1641.

THE BISHOP OF *DUNKELL* his Recantation.

BE it known to all men, I Mr. *Alexander Lindsay* Miniſter at St. *Madois*, forſomuch as I by my Miſſive Letter ſent by me to the *Generall Aſſembly* of the Kirke of *Scotland*, holden at *Glaſgow*, the 21. of Novemb. 1638. did freely ſubmit my ſelf, and dimit and lay down at the feet of the ſaid Aſſembly my pretended Office of *Epiſcopacie*, as pretended Biſhop of *Dunkell*, and my Letter promiſed and ſubſcribed with ample form of dimiſſion there anent, as the ſaid Aſſembly ſhould ſubſcribe. And now the ſaid reverend Aſſembly hath found and declared the ſaid Office of *Epiſcopacie* as it hath been uſed and termed within the ſaid Kirke of Scotland, to be abjured by the *Confeſſion of Faith* of the ſaid Kirke ſubſcribed in the yeers 1580. 1581 and 1590. And therefore hath declared and decerned the ſaid Office to be removed out of the ſaid Kirke of Scotland. As alſo ſeeing the Reverend Aſſembly hath decerned Me according to my ſaid Letter, to ſubſcribe a more ample forme of Dimiſſion of the ſaid pretended Office, in preſence of Sir *John Moncreeffe*, Knight Baronett, Mr. *Robert Murray* Miniſter at Methven, Mr. *John Robertſon*, Miniſter at Perth, Mr. *Alexander Petrye* Miniſter at Kynde, and *Thomas Durham* Burges of Perth, Commiſſioners appointed by them for that effect. Therefore and for performance of my ſaid Letter, and in obedience to the ordinance of the ſaid Reverend Aſſembly; Witt you me to have Dimitted, quytclamed, and *ſimpliciter* overgives the foreſaid pretended Office of Epiſcopacie, as pretended Biſhop of *Dunkell*, with the whole

Title, Style, Name, and Dignitie thereof: Power of Ordination, and Jurisdiction, Voice in Parliament, and usurpation of the same in time coming. And faithfully promises, and by these presents bindes and obliges me, never to exerce, nor use the said pretended Office, in the said Kirke of Scotland; Nor no power of Ordination, Jurisdiction, Voice in Parliament, neither any other Power Ecclesiasticall, belonging, usurped, and acclamed to belong to the said pretended Office. Like as, according to the Act of the said Reverend Assembly, I acknowledge the said Office of Episcopacy to be abjured in the foresaid Confession of Faith; and therefore most justly ought to be removed out of the said Kirke of Scotland; and these whole Premisses I heartily acknowledge, *As I will answer to God*. In testimony hereof, I am content and consents, that these Presents be insert, and Registrate in the Generall Books of Assembly, therein to remain *Ad futuram rei memoriam*. And to that effect constitutes my lawfull Procurators, conjunctly and severally, *Promittens de rato*. In witnesse whereof (written by *Robert Redheugh*, servant to *Patrick Rosse* Nottar in Perth) I have subscribed the same with my hand, as said is. At S^t. *Madois*, the 24. of January 1639. Before these witnesses,

M^r. *George Paterson*, } Students
M^r. *Alexander Dundie*, } in Perth.
George Boswall, servant to
Sir *John Montreesse*.

THE BISHOP OF ORKNAY his Recantation.

TO all and sundry whom it effeeres; To whose knowledge these Presents shall come: especially, to the Reverend and Honorable members of the future Assemblie to be holden at *Edinburgh* the 12. of August 1639. I M^r. *George Grahame* sometime pretended Bishop of *Orknay*, being sorrie and grieved at my heart, that I should

ſhould ever for any worldly reſpect have imbraced the order of *Epiſcopacy*; the ſame having no warrant from the *Word of God*: and being ſuch an Order as hath had ſenſibly, many fearfull, and evill conſequences in many parts of Chriſtendome: And particularly, within the Church of Scotland, as by dolefull, and deplorable experience this day is manifeſt, to have Diſclaimed. Like as I, by the tenour hereof, do altogether diſclame, and abjure all Epiſcopall power, and juriſdiction, with the whole corruptions thereof, condemned by lawfull Aſſemblies within the Church of Scotland. In regard the ſame is ſuch an Order, as, is alſo abjured within the ſaid Church, by vertue of that *National Oath* which was made in the yeer of God 1580. and 1581. Promiſing and ſwearing *By the great Name of the Lord our God, &c.* That I ſhall never while I live, directly exerce any ſuch power within the Church, neither yet ſhall I ever approve, or allow the ſame: not ſo much as in any private or publike diſcourſe. But on the contrary, ſhall ſtand and adhere to all the Acts and Conſtitutions of the late Aſſemblie holden at *Glaſgow*, the 21. of Novemb. 1638. Laſt by paſt: And ſhall concurre to the uttermoſt of my power, ſincerely and faithfully, as occaſion ſhall offer in executing the ſaid Acts; and advancing the work of *Reformation* within this Land; To the glorie of God, the Peace of the Countrey, and the comfort and contentment of all good Chriſtians, *As God ſhall be my help.* In teſtimonie of which Premiſſes, I have ſubſcribed theſe Preſents with my hand, At *Brecke-neſſe* in Stromnes the 12. of Februarie 1639. Before theſe witneſſes:

M^r. { *Walter Stewart* / *James Cheene* / *Robert Perſon* / *Patricke Grahame* } Miniſt. { Sowthronald ſay. / Kirkwall. / Firth. / Holme. }

Some to the ſaid Biſhop.

THE ACT OF THE *Generall Assembly.*

THe Kings Majestie having declared, that it is his Royall will and pleasure, that all Questions about Religion and matters Ecclesiasticall, be determined by the Church: having also by publike Proclamation Indicted this free *Nationall Assembly*, for setling the present distractions of this Church; and for establishing a perfect Peace, against such divisions and discords, as have been sore displeasing to his Majestie, and grievous to all his good Subjects. And now his Majesties Commissioner *John E. of Traquair*, instructed and authorized with a full Commission, being present and sitting in this Assemblie, now fully conveened and orderly constitute, in all the members thereof, according to the order of this Church having at large declared his Majesties zeal to the Reformed Religion; and his Royall care, and tender affection to this Church; (where his Majestie had both his Birth and Baptisme) his great displeasure at the manifold distractions, and divisions of this Church and Kingdome; and his desire to have all our wounds perfectly cured, with a faire and Fatherly hand. And although in the way approved by this Church, tryall hath been taken in former Assemblies before from the Church Registers to our full satisfaction. Yet the *Commissioner* making a particular inquirie, from the members of the Assembly now solemnly conveened concerning the reall and true causes, of so many and great evils at this time past, and so sore troubling the Peace of the Church and Kingdome. It was represented to his Majesties *Commissioner* by this Assembly; That besides many other, the maine and most materiall causes were,

1. First, the pressing of this Church by Prelates with a *Service Booke*, or *Booke of Common Prayer*, without direction or warrant from the Church, and containing besides the Popish frame thereof, divers Popish errours, and Ceremonies;

Ceremonies; and the seeds of manifold grosse superstitions, and Idolatrie: with a Book of *Canons*, without warrant or direction from the *Generall Assembly*; establishing a Tyrannicall power over the Church in the person of Bishop; and overthrowing the whole discipline and government of the Church by Assemblies: with a Book of *Consecration, and Ordination*, without warrant of authoritie Civill or Ecclesiasticall, appointing Offices in the house of God, which are not warranted by the Word of God; and repugnant to the Discipline and Acts of our Church: with the Commission erected without the consent of the Church, subverting the Jurisdiction and ordinarie Judicatories of this Church; and giving to persons meerly Ecclesiasticall the power of both Swords; & to persons meerly Civill, the power of the Keyes and Church Censures.

2. A second cause was the Articles of *Perth* (*viz.*) Observation of Festivall dayes; kneeling at the Communion; Confirmation; Administration of the Sacraments in private places which were brought in by a Civill Assembly; and are contrary to the Confession of Faith 1590 as it was meant and subscribed in *Ann.* 1580. and divers times since to the order and Constitution of this Church.

3. A third cause was, the change of the Government of the Church, from the Assemblies of the Church to the persons of Church-men; usurping the priority and power over their brethren, by the way, and under the name of Episcopall government, against the Confession, *Anno* 1580. Against the order set down in the Book of Policy; and against the intentions and Constitutions of this Church from the beginning.

4. A fourth cause was, the Civill places and power of Church men, their sitting in Session, Counsell, and Exchequer: Their Ridding sitting, and voting in Parliament; and their sitting in the Bench as Justices of Peace, which according to the constitutions of the Church, are incompatible with their spiritual function, lifting up above their brethren, and worldly pomp, and do tend to the hinderance of the Ministry.

A fifth cause was, The keeping and authorizing of corrupt Assemblies at *Linlithgow* 1606. 1608. at *Glasgow* 1610. at *Aberdene* 1616. at S^t. *Andrews* 1617. at *Perth* 1618. which are all

all null and unlawful, as being called and constitute contrare to the order and constitutions of this Church, received and practised ever since the Reformation of Religion. And whatsoever labouring to introduce Novations within this Church, against the order and Religion established.

A sixt cause was, The want of lawfull and free Generall Assemblies, rightly constitute of Pastors, Doctors, and Elders yeerly or oftner *pro re nata*, according to the liberty of the Church, expressed in the *Book of Policy*, and acknowledged in the Act of Parliament 1592. Which his Majesties Commissioner having heard patiently, and examined particularly, and all objections to the contrary being answered to the full. The whole Assembly with expresse consent of his Majesties Commissioner, in one heart and voice did declare that these & such other proceedings, from the neglect and breach of the *Nationall Covenant* of this Church, and Kingdom made in 1580. have been indeed the true and maine cause of all our evils and distractions. And therefore ordaines, according to the Constitutions of the Generall Assemblies of this Church, and upon the grounds respective above specified, that the foresaid *Service Booke, Book of Cannons, and Ordination*, and High Commission be rejected still: That the *Articles of Perth* be no more practised: That Episcopall Government and the Civill place and power of Churchmen, be holden still as unlawfull in this Church: That the above named pretended Assemblies at *Linlithgow* 1606. 1608. at *Glasgow* 1610. at *Aberdeen* 1616. at *S. Andrews* 1617. at *Perth* 1618. be hereafter accounted as null and of none effect; and that for preservation of Religion, and preventing all such evils in time coming, *Generall Assemblies* rightly constitute, as the perfect and competent Judge of all matters Ecclesiasticall hereafter be kept yeerly and oftner as occasion and necessitie shall require. The necessitie being first remonstrate to his Majestie by humble Supplication; as also of these occasionall Assemblies, that Church Sessions, Presbyteries, and Sinodall Assemblies, constitute and ordained according to the *Book of Policies*, and Constitutions of this Church, be also hereafter kept as occasion and necessity shall require.

FINIS.

A M

S E

A VVi
and no

A Sermon
Women; fo
fo

A Sermon laug
for many

By Tho. Gramb

19

A Marriage Sermon.

A

SERMON

CALLED

A VVife miſtaken, or a Wife and no Wife: or *Leah* in ſtead of *Rachel*;

A Sermon accuſed for Railing againſt Women; for maintaining Polygamie, many Wives, for calling *Iacob* a *Hocus-Pocus*.

A Sermon laught at more than a Play (by the Ignorant) for many ſuch miſtakes: Juſtified by the Wiſe. *Wiſedome is Iuſtified of her Children.*

By *Tho. Grantham* M. *Art.* Curate of *High Barnet* neer *London*,

Invenies aliquem ——

London Printed, 1641.

To the Reader.

READER, this Sermon was more disfigured then Davids *Servants were by* Hanun *when he ſhaved off the one halfe of their beards, and cut off their Garments in the middle even to their Buttocks.* 2. Sam. 10. 4. *So ſhaved, ſo cut, ſo ridiculouſly mangled was this Sermon, that when I ſaw it I could not tell whether I ſhould laugh or cry. Thou knoweſt the Learning, Zeale, Patience, Apologies of the Saints have beene brought forth by the Heriſies, Vices, Tyrannies, Slanders*

of the Times; ſo comes out this Little Worke ambitious onely to bee a Saver, which if thy diſcretion in judging will ſtrive to make, I ſhall bee thine, or elſe hold thee like one of thoſe who condemned it: But

Id quod dicere nolo.

Gen. 29. verſe. 25.

And it came to paſſe that in the morning behold it was Leah. *And he ſaid unto* Laban, *What is this thou haſt done unto me? did not I ſerve with thee for Rachel? wherefore then haſt thou beguiled mee?*

IN the text you may obſerve a Conjunction and a diviſion: a Conjunction, here are two together that ſhould be aſunder, *Iacob* and *Leah*, And in the morning behold it was *Leah*. A diviſion, heere are two aſunder that ſhould be together, *Iacob* and *Rachel*: and firſt of the Conjunction as fitteſt for this ſeaſon, and opportunity; you have ſeene the quality of this conjunction, it was an ill Conjunction, a great deale of deceit in it, and where is there a Conjunction, a Marriage, but there is deceit in it, and leaſt this deceit ſhould cauſe a ſeparation, the Church bindeth them together before God and man, for better for worſe, for richer for poorer. And unleſſe this courſe were taken, how ſoone would there be a partition, their qualities being almoſt as different as heaven and hell, as the good Angels and the bad. *Nabal* and *Abigail*, *Nabal* a foole and churle, and of ſo baſe a diſpoſition, ſuch a man of *Belial*, that his own ſervants ſaid a man could not tell how to ſpeak

to him: and ſhe a kinde complementall woman ſhe fell at *Davids* feet, and offered to waſh the feet of his ſervants. *David* and *Michal*, *Michal* a ſcoffing woman, deriding *David* for dancing before the *Arke*, and he a man after Gods own heart; *Socrates* with *Xantippe*, ſhe is like a *Quotidian Ague*, or at the beſt ſhe is like *Sauls* evill ſpirit that comes too often upon him. *Moſes* and *Zipporah*, ſhe a terrible firie woman, Thou art a bloudy husband to me, ſaith ſhe, and *Moſes* the meekeſt man above all the men of the earth. The learned diſtinguiſh a fourfold deceit in Marriage, the firſt is *error perſonæ*, when *Leah* is given in ſtead of *Rachel*, one party for another, as to *Iacob*, and this miſtake doth hinder and nullifie Mariage: for in Mariage there is a mutuall love and conſent One to another, but this is not where *Leah* is given in ſtead of *Rachel*, and therefore no Mariage. But will ſome ſay, is it poſſible that *Iacob* (who was ſo ſubtill a man) ſhould be ſo deceived, he was noted for a ſupplanter by his Brother *Eſau*; Is he not rightly called *Iacob*, for he hath ſupplanted me theſe two times of my birthright and bleſſing. He was ſo grave, ſo arch a ſupplanter, that he could deceive his father although his voyce betraied him, and although his father told him it was the voyce of *Iacob*, yet he preſſed him to bleſſe him in ſtead of his brother *Eſau*. We ſay that man is an excellent *Hocus-Pocus*, excellent in legerdemaine, and ſlight of hand, that can deceive one that looks upon him. But he that can deceive the hearing, and the feeling, he is far more excellent: my ſight may be deceived for I may take that which is Pictured to be lively and zeal, but my hearing, my feeling cannot be ſo eaſily deceiv'd. *Thomas* would not beleeve his ſeeing, his hearing, but when he came to feeling to lay his hand in our Saviours ſide, then he cried out, My Lord and my God. And now I ſuppoſe you are ready to ask, how this Subtil man was deceived? The deceit

ceit was thus, *Solem olim sponsa obvelata facie traduci ad torum mortalem pudoris causa*: In those dayes the Brides came veiled and Masked to their Marriage Beds, for modesty sake, and it was a signe of Modesty to be silent. And thus much for the first deceit, which is *error personæ*, a mistake of the person, as this text represents to you. There is another deceit, which is *error qualitatis*, when a man takes as he thinkes he hath, one thrifty, honest, faire, and she proves a painted whorish, liquorish slut. And this deceit is generall, for many women shew like the Egyptian Temples, very beautifull without and built, and adorned with precious stones, saith, *Lucian*, but if you seek what god they worship within, you shall finde him to be a Cat, or a Goat, or an Ape, or some such ridiculous ill favoured creature: so, many women, although they be faire and beautifull without, are full of many vanities, fickle, unconstant, lascivious affections: many a man thinks he hath a saint, when he hath a Devill, a faire woman, when she is a painted plaistered faced *Iesabel*; I will not speak of these painted tombes and sepulchres, beautifull without, but loathsome within, these Apples of Sodom, that seeme faire to the sight but at the least touch they fall to dust: so the least approaching discovers the corruption of these creatures, so great is their corruption it corrupts the sweetest perfumes, and makes them loathsome as themselves: but I will not rake any longer in this unsavory dunghill, There are two other errours, or deceits in Marriage, as *error Conditionis*, and *error fortunæ*: but I let them passe, for feare I should run into the errour of being tedious to this assembly. I come now to the division, or separation, there is discovery of an ill Conjunction, therefore I will cast my meditations a little upon this appearance, or discovery of this Conjunction, In the morning behold it was *Leah*. There is many a man sleeps with *Leah* and thinks it is *Rachel*, there is many a man so blinded in his love & affection that he is as much

much or more miſtaken in the qualities of his wife then *Iacob* was in the perſon of *Leah*: many a man thinks he hath a wife that loves him, when ſhe cares not for him, and hee may think that ſhe is ſighing and ſorrowing in his abſence, when ſhe is Revelling and Dancing. You may read *Pro.* 7.18. there's a woman ſpeaks to a man in her husbands abſence to take his fill of love with her: he (may be) thinks, ſhe is weeping in his abſence, when ſhe is tumbling in her perfumed bed, as you may read there, verſe 17. *I have perfumed my bed with Myrrhe, Aloës, and Cynamon; I have decked it with coverings of tapeſtry, and fine linnen of Egypt:* no queſtion this woman embraces her husband when he comes home, and he diſcovers nothing: for the way of an whoriſh woman, (as *Solomon* ſaith) *is like the flight of a Bird in the aire, like the paſſage of a ſhip upon the ſea, like a ſerpent creeping into a rocke:* no ſigne of the birds flying, of the ſerpents creeping, of the ſhips paſſage.

Look upon *Ioſeph*'s Miſtreſſe, ſhe hath his coat to ſhew for honeſty, *Ecce ſignum, Behold the coat of this Hebrew:* did *Sampſon* thinke thoſe hands would have clipped his lockes, that had ſo often embraced his body? Some raſh men do maintain, that the reaſon why men thinke there are ſo many good women, is, becauſe they are ſo blinde and ignorant themſelves; if they had but the eyes of the Wiſe, to ſee with *Solomons* eyes, may be they would ſay, There was not one good of a thouſand, and he had told them one by one. And how does *Solomon* define a good woman? juſt as the Philoſopher does, *Vacuum ex ſuppoſito quod detur*; if there be a *Vacuum*, it is *Locus non repletus corpore*; if there be, or ſhall ever be ſuch a thing in the world as a good woman, then ſhe is this and that, ſhe is like a merchants Ship that bringeth her food from far: and what of greater value! ſhe is like to precious jewels, ſhe is like to them, but there is none like to her, none of equal value with her. *Solomon* ſaith, *She is a*

crowne

crowne to her husband, she is the glory of her husband, saith Saint *Paul*, the very skarlet she cloathes her servants in does shew her honourable, God himselfe cals her an helper, and such a helper she is, that man could not have been capable of that blessing, *Increase and multiply*, without her, then it was *The Seed of the woman that brake the Serpents head:* she was *Deipara*, she brought forth a God, and here I will be-bold to say out of the due honour to that Sexe, that there have been women have deserved these praises of *Solomon:* What was that *Ester?* that Cherubin of the Church under whose wings it was safe: the Papists call the Virgin *Mary, Regina Cæli*, Queen of Heaven, and they pray to her to command our Saviour, *Mater impera Filio*, Mother command thy Son; She hath more Churches dedicated to her than our Saviour, than all the Trinity, although she paid her Fine in milke, but He in blood, (as a great Divine saith.) How happy hath this Kingdom been under a Queen, there are many eyes now living that have seen it, and not a man but knowes it; I need not instance in particulars the elect Lady and her sister, to whom Saint *Iohn* writ, *Priscilla* able to informe a learned man *Apollos* in the Scripture: these women were highly honoured by that Apostle called from Heaven, *Greete Priscilla and Aquila, Rom.* 16.3. *Aquila and Priscilla salute you.* 1. Cor. 16.19 *salute Priscilla and Aquila,* 2. Tim. 4.19. *Priscilla went with him into Syria, Act.* 18.18. and thus much for the discovery, how long may a man sleep before he knowes with whom, or what she is he sleeps withall, before he knows whether it be *Leah* or *Rachel.* I am come now to the division or separation, and you see it is a high and great division, *Iacob* begins to word it, to fall to termes with *Laban* (who was his Master) What is this thou hast done unto me did not I serve with thee for *Rachel?* wherefore then hast thou beguiled me? And indeed the in-

conveniences were very many that befell *Iacob* by this wicked act of *Laban*: first of all he made his daughter a whore, and a whore is odious to the children of God, she was either to be burnt, or to be stoned. Then the wrong done to *Rachel*, being deceived of her expectation, was enough to make her weepe her selfe blear ey'd like *Leah*, then he brought an inconvenience upon *Iacob*, having more wives then one, some say it was a sin, some hold it a great Inconvenience to have one, therefore much more to have two.

The married man is intangled like a fish in a net; he comes merrily in, but he is mightily perplext when he cannot get out: then this action of *Laban* was enough to set the sisters at variance, and what joy could *Iacob* have when his wives were devided, it was enough to devide his heart: then the desire of rule, and jealousies, and distrusts that one hath of the other, then the charges to maintaine two, whereas *Iacob* if he had had but one, he would never have sought further: God made but one for *Adam*, and *Lameth* was the first that had two Wives, and he had no more then two, and he was of the posterity of *Cain*, and condemned by the fathers: and from *Adam* to *Abraham* none of the posterity of *Seth* had more then one wife (that we read of) they two shall be one flesh, and how can that be if a man have many wives. God made onely male and female, and he took but one rib, and made of one rib, One Woman, not many. I will not say, it was a sinne to have many wives, for I finde it in the Law, *Deut.* 21. 15. *If a man have two wives, one that he loveth, and another that he hateth* and there the Law speakes of both their sons as legitimate, *Deut.* 17. 17. the Law does forbid the King to have many wives which may draw away his minde, and Saint *Augustine* (upon that place) saith, *permissum & Regi habere plures uxores non plurimas*, he may have more then one or two, but not many,

and

and *Iehoiada*, that was a moſt holy Prieſt, took two wives, for King *Ioaſh*, 2. *Chron.* 24. 3. but me thinks I hear ſome ſay, *Laban* is unjuſtly condemned for dealing ſo ſtrictly with *Iacob*: was it not a great kindneſſe in *Laban* to take *Iacob*, *Iacob* that had coſined his Father, his Brother, and to truſt him with his flock, and then it was a kindneſſe that he gave him his daughter, and for ought I know the better of the two, the faireſt is not alwaies the beſt, Beautifull *Rachel* ſold *Iacob* for Mandrakes, whereas blear eyed *Leah* bought him and went out to meet him, *Gen.* 30. 16. Tender eyed *Leah* will be weeping at my misfortunes, when beautifull *Rachel* will be laughing with another: *Abraham* went in danger with beautifull *Sarah*, but *Iacob* liveth ſecure with tender eyed *Leah*, *Rachel* ſtole her fathers gods, and could ſee her Father and husband quarrel the while, when *Leah* was continually weeping, *Rachel* will be impatient if ſhe have not what ſhe deſires, give me Children or elſe I dye: and what is beauty with ſuch diſquietneſſe, but like a faire houſe haunted with ſprites, or a bed of violets with a ſerpent, but look upon *Leah* ſhe is more moderate, tender eyed, ſhe will be weeping in ſtead of ſcoulding, *Rachel* will be ſubject to be wandering like *Dina*, *Leah* is tender eyed, and the winde will hurt her, *veniunt ſpectantur ut Ipſæ*, they delight to be looked upon, what are theſe many fancies in their dreſſings but ſo many ſignes to invite a man to Inne there if he pleaſe, whereas the Paſſenger elſe had gone on his way, what does the fowler whiſtle for but to catch the Bird, and ſuch is the end of their enchantments. Thus you ſee the danger of beauty, there is more danger in it then in the moſt unruly Elements, the fire hath no power of a man if he do not touch it, nor the water, but if a man look but upon beauty, it will endanger him, and it is kept with a great deale of danger and care, as the Apples of the *Heſperides* with a watchfull *Dra-*

gon. But will ſome ſay, why doe you maintaine bleare eyed *Leah* againſt beautifull *Rachel*, *Leahs* fault was great in lying with *Iacob*. To this I anſwer, fornication was held no ſin amongſt the Gentiles, and the Church of *Rome* holds, *fornicationem non vagam*, that if a man keep conſtantly to one woman it is no ſinne: and heer let no man be harſh againſt *Leah*, for ſhe is tender eyed, and can weep teares enough to waſh away her ſin, teares enough to waſh our Saviours feet, alas be not harſh againſt her, ſhe is blear eyed already & too much weeping will make her blinde; what if *Leah* have a blemiſh in the eye of her body, yet her underſtanding, the eye of her ſoule may be cleare, and beautifull, and if men conſider rightly, the greateſt deformity and blemiſh in a woman is, to be bleare eyed in her underſtanding, to miſtake a mans actions, not to ſee them clearly, if her husband be ſociable, then he is given to drunkennes, if ſilent, then he hath no diſcourſe in him, if merry, not that gravity that becomes him, if he put not himſelfe upon hard adventures to raiſe his fortunes, ſhe is diſquieted, and if he doe, and be foyled, then ſhe contemnes him; give me the eye of the underſtanding, let the other eye be as cleare as Chriſtal, if this be blemiſht there is no joy. For ought I know, this *Laban*, this Idolater, ſhall riſe up againſt many Chriſtians: how uſuall is it, for many a man to make faire promiſes, to promiſe a man *Rachel*, he ſhall have this and that, and any thing his heart can deſire if he will ſerve them, but when a man hath done all he can, they will put *Leah* upon him, ſome bleare eyed unhandſome thing, upon which ſo ſoon as a man can but look, he ſhall finde it to be *Leah*, it's plaine enough to bee ſeen, behold it was *Leah*, it is a hard thing for a man to get a *Rachel* of his Maſter, to get any thing that hath any delight or pleaſure in it, great men will not part with their *Rachels*. And ſtill I ſay, this *Laban* had more honeſty and

goodneſſe

goodnes then many a Chriſtian, for although he had done *Iacob* a little wrong, yet he had ſo much mildnes, and Gentlenes, and Gentility, as he did ſuffer *Iacob* to ſpeak to him and to tell him of it, why haſt thou beguiled me thus. Now there are rich men, if they have done a man a diſpleaſure, will not be told of it. Nay if a poore man truſt a rich man with money, if he be not diſpoſed to give it, or is unwilling, will be angry if the poore man ask it, and doe him all the miſchiefe that may be, and what is this but like theeves that doe not onely rob a man, but binde a man too, and gag him that he ſhall not ſpeak, or like Rogues that murther a man becauſe they ſhall not betray them; God ſend me to deale with *Laban*, with an Idolater, I ſhall finde a man that I dare ſpeak to, I ſhall find a mate that will give me *Leah*, that will give me ſomething and coſin me of all.

God complained of his vinyard, that when he had taken a great deal of pains with it, it brought forth wilde grapes, *ecce Labruſcas*, behold wilde grapes plaine enough to be ſeen. And heer if I ſhould ſhew to the world with an *Ecce*, the wilde grapes, the Baſeſt actions of men, I make no queſtion but men would paſſe the ſame judgement that *David* did upon the rich man that tooke the poor mans Lambe. And heer let every man be exhorted not to deceive his ſervant or his kinſman or his friend, *Iacob* for deceiving his brother & his Father, was paid in his own Coyn, & enjoyed not the bleſſing twenty yeers after: *Laban* deceived him in his wife, *Laban* for deceiving *Iacob*, was deceived by *Iacob*, with the rods he laid. *Rachel* ſtole *Labans* gods for deceiving her of her husband at firſt. *Iacob* deceived his Father with Goats skins, and he himſelfe was deceived with the blood of a Goat. *David* cut off the lap of *Sauls* coat, and his clothes would not keep him warme in his old age. *Sampſons* eye luſted after a Philiſtine, and *Sampſons* eye was put out, *Iero-*

boams

Beams hand reached to the Prophet, and that hand withered. Thus you ſee how God puniſheth ſin in the ſame act, in the ſame part, in the ſame kinde. Time will not give me leave heer to ſhew you how many a man ſleeps with *Leah*, with ſome ugly deformed ſin, and being blinded in ſin and darkneſſe, thinks it is *Rachel*, (very beautifull) and loves it entirely, till the morning light of Gods grace ariſe, and then he ſees the deformity of his ſin, how bleare eyed it is, how ill-favoured, and now let every man conſider how we are all ſervants to God, and we ſerve him for *Rachel*, for ſome pleaſant thing we delight in, as the Apoſtles dream't of a Kingdome, if it pleaſe God to give us *Leah*, in ſtead of *Rachel*, to give us that which pleaſeth us not ſo well, let us be content with it and ſerve him on ſtill, he will at the laſt give us *Rachel*, we ſhall be married to him in whom are all joys, ſuch as eye hath not ſeen, nor eare heard, neither hath it entered into the heart of man to conceive. To which God of his mercy bring us: to God the Father, God the Sonne, and God the Holy Ghoſt be all honour, &c.

Exceptions taken at theſe words in a Sermon.

Malum non eſt niſi in bono, every evill is grounded upon ſome good, as in adultery, there is *congreſſus viri & fœminæ naturalis*, there is that good of generation, increaſe of the world: In drunkenneſſe ſociety, but in pride there is no good, by this men and Angels fell.

They accuſe me for ſaying good is joyned with evill. This ſame you may read in M. *Perkins* his *Treatiſe of Predeſtination*, *p.* 6.15. There is not any abſolute evill ſaith he, becauſe their is nothing ſo evill but it hath ſome good joyned therewith: and *p.* 616. If ſo be that evill were abſolutely evill, as good is Abſolutly good, he would in no wiſe will the

the event of evil, neither ſhould there be any evill exiſtent at all: his adverſary agrees with him: read *King* Biſhop of London upon *Ionah, lecture* 18. *p.* 238. In ſin two things, the act, the defect, good & bad, he hath if from the ſchools, as you may read there: read the ſame Lecture, *p.* 240. In Adultery the commination of the Adulterers wicked, the creature good. *Anſelme, de caſu Diaboli*, Every creature of God is good, *ens & bonum convertuntur*, Adultery nought: thou ſhalt not commit adultery. In drunkenneſſe, ſociety, that is good, it is not good for man to be alone, drunkenneſſe nought, wo be to them that riſe up early to follow drunkenneſſe, *Iſa.* 5. 11. he that will be further ſatisfied let him read *Anſelme, Perkins, Arminius, Twiſs.* Biſhop *King* in the places cited,

If they had objected thus, they had ſhewed leſſe ignorance.

If every evill have his good, why is pride excepted.

To this I anſwer, In other ſins man turnes from God either ignorantly, or out of infirmity, or his delight and pleaſure drawes him: but pride turnes from God, meerly out of a ſelf will, becauſe it will not be ſubject to God. And therfore ſay Divines, that when other vices fly from God, pride ſtands to it, and oppoſeth God; know therefore it is expreſly ſaid, *Iam.* 4. 6. *That God reſiſts the proud, ſets himſelfe in battell aray againſt him*, as the Originall ſignifieth, and that which is a conſequent in other ſins, is the beginning and chiefe in pride: for in other ſins a man does not hate God firſt, but he loves the creature firſt inordinately, and then he hates God, his love being contrary to his deſire: but pride hateth God at firſt, that is the chiefe, the firſt onſet. And the hating the Averſion, the Turning from God, *is formalis & completiva ratio peccati*, ſay the ſchooles, The converſion hath it ſelfe onely *materialiter in peccato*. And whereas the Act of other ſins is good, The very act of this ſinne is nought *cujus actus eſt contemptus Dei*, ſay the ſchools: upon theſe reaſons I was bolde to ſay there was no good in pride, that is, no ſuch good as there is in other ſins, or no good in compariſon of the good other ſinnes have. And if I ſhould ſay abſolutely there was no good in pride,

theſe

beſe words would defend mee, *cujus actus eſt contemptus Dei*. *Gregory* in his *Morals* does not number pride amongſt the ſeven chief and capitall ſins, but makes it the Queen and Mother of all, *Ipſa vitiorum Regina ſuperbia*, then he ſaith, it hath a generall influence into all things; ſome are proud of their riches, ſome of Eloquence, ſome of earthly, ſome of heavenly gifts. If it be in *Davids* Arithmetick, in his numbring of the people it is dangerous: If in *Pauls* Revelations, but God gives ſufficient grace, It is a Peſtiferous deadly diſeaſe, ſaith he, corrupting all the body: others call it the ruine of all vertues. *Proſper* ſaith there is no ſinne without it. *lib. de vita Contemplat.* And in ſome kinde the ſchooles agree to it: other ſins corrupt, but the contrary vertue, this corrupts al, It is that dead fly in the precious ointment of all the vertues, and makes them ſend forth a ſtinking ſavour, from whence comes blaſphemy, the evill actions of *Satan*, oppoſition to God, but from pride that will not be ſubject to God, nor limited within his Lawes; Apoſtacy comes from pride, *Eccleſ.* 10. *Initiũ ſuperbia Apoſtatare a Deo eſt prima ſuperbiæ pars*, ſay the ſchooles: and the blaſphemy of the Devils aſcends from Pride, *Pſ.* 73. *ſuperbia eorum qui te oderunt aſcendit ſemper*: there blaſphemy is called pride: Pride is the beginning of all ſin, *Eccleſ.* 10. 14. And although it be ſaid of covetouſneſſe. *Tim.* 6. 10. that it is the roote of all evill, yet it differs much from pride, becauſe covetouſneſſe is a turning to a Mutable good, by which this ſin is nouriſhed, and fed, but pride is an Averſion from God, an Abſolute deniall of Obedience to God, and therefore it is called the beginning of ſin, *quia ex parte averſionis incipit ratio mali.*

As for that paſſage of a good-fellow, If there be any good in drunkenneſſe let us take the other Cup: I anſwere, you muſt not ſinne becauſe there is pleaſure or profit in a ſinne, both which are good: There is *Eſca* and *Laqueus*, the hony, and the ſting, take one, avoide the other. And thus you have ſeene the fall of this reeling Argument.

FINIS.

EN

D C

The t

For the man

RE

The memora
Hono

Imprinted

ptus Dei,
the seven
ther of all,
nerall in-
, some of
If it be in
is danger-
grace, It is
e body: o-
is no sinne
e schooles
this cor-
ll the ver-
a whence
n to God,
ted with-
sin̄ super-
: and the
d pride:
hough it
ote of all
neſſe is a
d, and
enitall of
nning of
good in
muſt not
which are
ing, take
ll of this

20

ENGLANDS DOXOLOGIE.

OR RATHER

The three Kingdomes Eucharisticall Sacrifice at the Altar of th'Almighty.

For the manifold Mercies, and miraculous Deliverances vouchsafed at sundry times to the severall Nations.

To which is annexed

A BRIEFE

RELATION

OF

The memorable Acts, and prosperous proceedings of the High, Honourable, and happy Assembly of *PARLIAMENT*, *In this present yeare of Grace*, 1641.

Composed by J. L. *in Art: Mag.*

Non nobis, Domine, non nobis,
Sed tuo nomini sit gloria.



Imprinted at London by Barnard Alsop, dwelling in Grubstreet, 1641.

Englands Doxologie.

THere is no Nation under heaven, that hath received more temporall & ſpirituall favours from *Almighty God*, then this Kingdome of *England*. What Bleſſings can be nominated, which we have not enjoyed? We have *fulneſſe* in our *Granaries, peace within our Walls, and plenty within our Palaces*: Ther's no leading into Captivity, nor complaining in our ſtreets, the voyce of the *Turtle* hath bin heard in our Land: we have ſwum in pleaſures, and had all the varieties of contentments that our curious fancies can imagine. Our Oxen are ſtrong to labour, our ſheepe proſper, all things ſucceed well, *and we have a Land flowing with milk and honey*. And for ſpirituall Mercies, no people under the Sun ever went beyond us.

Though our *workes of darkneſſe might eclipſe the Sunſhine of Gods goodneſſe, yet the bright beames of the Goſpell have gloriouſly ſhin'd upon us, and the ſilver Bels of Aron have melodiouſly bin rung amongſt us*. This Evangelicall and tranſcendent mercy hath bin inlarged to us. Indeed, this is the fineſt of the wheat, with which God doth feed his people, 56. *Pſal.* 11. *By this he hath delivered us from the Aegypt of Rome, from the houſe of Bondage, and from Antichriſtian hereſie and ſuperſtition*. And though there have bin amongſt us, and are ſtill; many diſſolute, idle, and illiterate Miniſters, who are a ſtaine and blemiſh to their ſacred function, and profeſſion; yet (*for the honour of the Church of England I ſpeak it*) there were never more pious, painfull, and learned Paſtors in other Countries, then are now here in this Kingdome.

God hath not dealt so with every Nation, no not with any Nation. We have with the peace of the Gospell, enjoyed the Gospell of peace above these 80. years. Thus the fountain of Gods goodnesse is inexhanst, and indeficient, never ceasing in his gratious emanation, but ever flowing in the sweet streams of his mercies. And for wonderfull deliverances, how hath God in them gone along with us? From what horrid plots, and hideous *Conspiracies* hath the Lord secur'd us? From what *monstrous machinations*, & never the like heard of *Combinations, both forrain and domesticke*, even of those who have *treacherously* indeavour'd the demolition of the whole state? Did not God most graciously deliver this Kingdome from the very jawes of death; in miraculously preserving us from that paire of matchlesse stratagems, *the Spanish Invasion in* 88. *and the Hellish Gun-powder Treason in* 1605. *O that wee would remember the dayes of old, and consider so many generations! O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men.* 'Tis the burthen of the song of the sweet singer of Israel in the 107. *Psal. no lesse then* 4. *severall times. Great & stupendious things hath the Lord done for us. And that which addes unto our happinesse is this, that a Religious peace crownes all these. Pax optima rerum*; There's nothing so divine and acceptable to God and man, as *peace*; nothing more delightfull to be heard, nothing more profitable to be desired, nothing more happy to be enjoyed then *peace. Pacem te poscimus omnes. we all desire peace. Peace is the darling of heaven, the delight of the Earth, and joy of the Angels: 'Tis the Daughter of charity, the Nurse of Piety, the nerves & sinues of Coumon-welths, and societies. 'Tis the firme knot & strongest bond of all Corporations, by which meanes, Countries and Kingdomes (like Salomons triple cord) are inviolable, and indissolubly joyn'd together.*

We may see the happinesse of peace, by the contrary, in the misery of warre. Many calamities are involv'd in this one vengeance of warre. When thousands of men and horses shall set their feet upon a soyle, how soone are they all cut off by the cruelty of war, both men and horses wallowing in their

own

own bloud; ſo quickly is a fruitfull Land become barren, for the wickedneſſe of the *people* that dwell therein. Thoſe were fearefull times, when Gods *Churches*, and mens houſes were flaming over their heads; when the barbarous ſouldier made it nothing to toſſe tender Infants upon their Pikes, when the impotent wife was bereav'd of her deare husband, deſiring to dye with him, with whom ſhe cou'd not live. The Barons warres in this Kingdome for the time of their continuance were ſo deplorable, that we have all cauſe to bleſſe his memoty that united the red *Roſe* and the white. Happy was the union then between the two Houſes of *York* and *Lancaſter*, and as happy is the Pacification now betweneo the two Kingdomes of *England* and *Scotland*. So unfortunate is warre and ſo happy a thing is peace, that ever let us pray to the God of peace, with our *Church* in the Liturgy, Give peace in our time, O Lord, *And from Battell and Murther good Lord deliver us.*

It is a generall received opinion amongſt Phyſitians, that in the cure of dangerous and violent Diſeaſes, of all things Reſt is moſt helpfull and comfortable to the patient: In like manner, for the curing of thoſe perilous wounds, which have long ſince bin made, and are ſtill mortally infixed in the bowels & vitall parts of Chriſtendome, the ſole and ſoveraign Remedy that can be preſcribed, is Peace. Warre is the ſcourge of the Almighty, the event of it doubtfull, and therefore it is never to be raſhly undertaken, when it may be wiſely prevented: for as Nature hath appointed no Phlebotomy, no letting of bloud, but in caſes of extremity; ſo Grace doth admit of no warre, and allow no ſhedding of Mans bloud, but in caſes of neceſſity, and when there is no other Remedy. Warre is the Plagiary of Government, the *Incendiary* and *fire-brand* of a Nation, but *Peace* is a *Sanctuary* and *Preſerver* of a *People*. *Specioſum nomen pacis*, I and *precioſum* too. The very name of peace is lovely..

The *Iewes* compriz'd all felicity under the name of *Peace*, & therefore their ſalutation was, *Pax vobis*, *Peace be unto you. Life, Liberty, Dignity, Tranquillity, ſafety, and proſperity, Arts, Learning, things Civill, Politique, Divine, and Humane*, all are con-

contained in *peace*. This heavenly and admirable blessing do we now enjoy. The thunder of the Canon (the Language of warre) is the best *Rhetorick* to commend this *peace*. The noyse of that Thunder is dreadfull, and hath bin often heard in other Countries to their terror and amazement, but (God be thanked) it is not audible in our Eares.

Look upon the Empire of *Germany*, what a havock & desolation ha's the *Sanguinean* hand of warre made there? View our *Neighbor Nation of France*. Behold that *Grand-monarch* of *Spaine*; Take a survay of the *Netherlands*, and those passages between the *States* and the House of *Austria*; consider these *premisses*, & you will easily conclude the ruine & devastation, that direfull war hath bin the cause of in these latter times. Other great Kingdomes have lamentably suffered, only this little Island is secure; And though many Pioners have bin at work many a time and often to undermine this Land, yet the Lord God of *Israel* hath bin a wall of fire round about it. Within these two years, the last Summer save one, the *English* Army (consisting of 30000 horse and foot) was marching toward *Scotland*, at the same time the *Spanish Fleet* (that formidable *Armado*) was intended for *England*. In an hostile Invasion they came upon our Coasts, the incursion of the enemy, then was so unexpected of us, and at so seasonable a time for them, that had the fire of that warre bin once throughly kindled, which was so long smoaking, there could not have bin wanting those that would have added fewell to the flame. But happy was the houre, wherein the happy Pacification was concluded. For had that design of war gone on, we had long before this time bin expos'd to the pitty of our friends, the fury & derision of our foes; who could not wish for a better opportunity, then to see this goodly and flourishing land, to imbrue her hands in her own bowels & bloud. Had not our good God bin mercifull to us, this Kingdome had bin desolate, we of comfort destitute, our streets full of bloud, and our fields an *Acheldama*, or *Golgotha*, repleniſh't with dead Carkasses. That fatall warre (without Gods mercy) might have prov'd the *Trojan* horse, to bring in an Army

of

of *bloud-loving enemies* to invade us; in the midſt whereof we might have bin all ſurprized by a forrain Adverſary.

This great myſtery of iniquity is now diſcovered, that which ſo long lay hid as a work of darknes, is at length brought to light, the prime Agents therein detected; and I wiſh that all they in this Land, who beare no good will to *Syon*, & care not for the peace of *Ieruſalem*, may (according to their demerits) receive condigne puniſhment, for their *treachery & cruelty*, in deſiring, and endeavouring that two Nations ſhould war with each other, that by weakning both, *the Romiſh faction might grow the ſtronger, and with more facility take advantage of us.* Tis not long ſince the Axe was laid to the root of the Tree; A warre was intended, and that a civill war, for otherwiſe I cannot term it, two Armies were in the field ready to fight (*yet they did but looke one another in the face*) the ſword was drawn, and the battaile pitch'd, deſolation & deſtruction menaced: we had not then onely rumours of warres, but effuſion of bloud on both ſides, skirmiſhes were begun, men were loſt, both *Engliſh* & *Scottiſh ſouldiers* ſlain, & every hour they look't to deſtroy one another; *the ſubjects of one King, and people of one faith, members of the ſame myſticall body whereof Chriſt is the head, profeſſors of one, & the ſelf-ſame Religion; we of England, & our brethren of Scotland were banded one againſt another.* A ſad Tragedy was begun, the Sceane was the *North*, the Actors were the ſubjects of both Kingdomes, but (magnified for ever be Gods mercy) 'tis inverted to a Comedy, & is come to a joy full *Cataſtrophe*, We were as firebrands ſnatcht out of the fire, as birds eſcap'd from the ſnare, The God of peace hath bleſt us with a ſetled peace. Ever bleſſed be our bleſſed God, that we and they were not the ruine and confuſion of each other.

The black ſtorm in the *North* is now diſſipated, the diſmall day is cleer'd up, and the faire Sun of conſolation hath ſhin'd upon us; for the two Nations are united, a bleſſed Pacification is confirmed, this renowned *Parliament* hath made us all friends, and thoſe two late terrible Armies of both Kingdomes are quite diſbanded, and quietly departed. Well may we ſay with the Princely *Prophet*, *Lord, thou art become gra-*

cious

cious unto thy Land. The Lord hath ſpoke peace unto his people, and to his Saints that they turne not againe; for his ſalvation is nigh them that feare him, that glory may dwell in our Land, 85. *Pſal.* 1. 8, 9. *verſes.* God is our hope and ſtrength, a very preſent helpe in trouble. *He maketh warres to ceaſe in all the world, he breaketh the bow, and knappeth the ſpeare in ſunder. The Lord of hoſts is with us, the God of Iacob is our refuge,* *Pſal.* 46. 1. 9, 11. Who would have thought that ſuch admirable things ſhould have bin in ſo ſhort a time effected and brought to paſſe, which we now behold? Certainly, it is the Lords doing, and it is marvellous in our eyes.

Let our right hand forget its cunning, and let our tongues cleave to the rooſe of our mouthes, if we doe not acknowledg that the gracious hand of our glorious God hath in theſe proceedings gone along with us. Let us ever commemorate and never forget the mercies of th'almighty; but let the voyce of rejoycing be heard in our *Churches* and *Congregations*, for the great ſalvation that God hath wrought for us; in putting to infamy all the enemies of our peace, in defeating their plots, abating their pride, aſſwaging their malice, and in confounding their devices. Great cauſe and much matter have we of rejoycing and thanſgiving. Let us therefore in the name of God, rejoyce in the Lord, be thankfull to him, and ſpeak good of his name; Let us turn unto him, and turn from our wicked wayes, by humiliation for them, and reformation from them, and let us not ſpend that blood in Fornication and Adultery, which he hath ſpar'd in his goodneſſe and mercy. Let every one ſay with *David, quid retribuam? what ſhall I render unto the Lord?* and with *Iob, quid faciam? what ſhall I doe unto thee,* O thou *Preſerver of men,* we all partake of the mercy, and therefore let us all betake our ſelves to the duty. Let the 3. Kingdomes in generall, and every one of us in particular, offer (according to our obliged duty) this *Euchariſticall Sacrifice* at th'Altar of the Trinity, ſaying unfainedly from the bottome of our hearts, *Glory be to the Father, to the Son, and to the holy Ghoſt.* And that we may really expreſſe our thanſgiving, Let us give our Almes to the poor,

and

and our bodyes and soules unto God; the former to his, and the latter to him; *Rom.* 12. 1. Let us demonstrate our thankfullnesse *cogitatu, dictu & actu; in the thoughts of our hearts, in the words of our mouthes, and in the actions of our lives*: For *Gratitude* is all the interest that God expects & requires for his principall.

Many are the *Arguments* and *Motives*, perswading us to give thankes unto the Lord for his Mercies and Deliverances afforded to us of this Kingdome. Besides Gods positive favours which we have received, innumerable privative mercies have we enjoyed. He hath not onely confer'd good things on us, but also kept evill things from us. He hath delivered us out of the hands of our Enemies, and those no little ones, but great Mountaines, potent, proud, & impudent, implacable, secret, subtle, insulting, dangerous, and many Enemies, corrupt in their judgments, impious in their lives, men the more witty, the lesse wise, and more wicked, the more politike the more pestilent, and the more great they have appear'd the lesse good they have prov'd.

What strange plots and horrid conspiracies *(which God in his mercy hath prevented)* have of late dayes bin attempted against us? What undermining there hath bin of the professed Religion, and government of the State, how *(under the pretence of vindicating the Kings honour)* some malignant & malevolent *Statesmen*, who have bin too neare his *Majesty*, have endeavoured to oppresse the just liberty of his *free-borne subjects*, & to suppresse the true Religion in his Kingdomes, how imminent our dangers were, how constant, close, and confederated these Traytors have bin in their designes against us, *the History of these times doth sufficiently testifie.*

Looke into the *Records* of the ages past, *reade Annals, search Chronicles, examine Antiquities, and you cannot parallell the like.*

I am perswaded, succeeding ages will hardly beleeve (as we who have had the *Science* and *Experience* cannot but ad-

admire) that ſuch fowle birds ſhould be hatcht in ſo fair a Land as this is: ſo capitall have bin their crimes, and ſo haynous their late offences, that the generations to come will be atoniſht at this generation of Vipers, whoſe plots, projects, and practiſes, have dym'd, attempted, and endeavour'd to involve all of us, and all that can be neare and deare unto us, our Religion, (the life of our ſoules) our well being with our very being, our Lawes, and our Liberties, in one univerſall deſolation and generall deſtruction. *Prayſed be the Lord, who hath not given us a prey unto their teeth, Pſal.* 124.6.

Still have we juſt cauſe to offer unto the Lord the calves of our lips, that acceptable Sacrifice and Divine Oblation of Praiſe and Thankſgiving.

What though two *Parliaments* were diſſolved (and we were all then in that vacation and intermiſſion thereof, *full of cares and feares*) yet it hath pleas'd God in much mercy to move the Kings heart to ſummon a third, which is the laſt, (and I dare ſay the beſt) and will prove the happieſt that ever *England enjoyed.*

'Tis true God hath 3 ſhafts in the quiver of his Juſtice, LIMOS, LOIMOS, Ki POLEMOS, *Famine, Plague, and Warre*; theſe ſharpe Arrowes this great Archer uſually ſhootes at a Nation in his anger and indignation, being provoked thereunto by their grievous and crying ſinnes: And though theſe Arrowes, of the Almighty have bin and are oftentimes abroad in the world amongſt us, (*as at this preſent he hath ſent out his arrowes and ſcattered them, Pſal.* 18. 14) yet it pleaſeth him in his mercy to ſhoot beyond us, beſide us, over us, and ſhort of us; ſo that we abide under the ſhadow of the Almighty; *for the Lord is our refuge, & our fortreſſe, in whom we truſt. Surely he ſhall deliver us from the ſnare of the fowler, and from the noyſome peſtilence. We ſhall not be afraid for the terrour by night; nor for the arrow that flyeth by day; nor for the peſtilence that walketh in darkneſſe, nor for the deſtruction that waſteth at noone day, Pſal.* 91.3.5.6.v.

What

What though the Visitation hath within these few years rode circuit through the whole Kingdome, within these 3. moneths the Contagion hath encreased, and though of late dayes grimme Death hath gone in triumph through our *streets* and kept a dreadfull Sessions here within *London*, and in the Suburbs thereof, yet we have good cause to be thankfull, For God preserves us both in the plague, & from the plague in taking it from them who are visited, & in keeping it from us who are not visited. *Thus in the midst of judgment the Lord remembers mercy; And it is of his mercies that wee are not consumed, because his compassions faile not*, 3. *Lam.* 22.

To enumerate all Gods mercies to our *English Nation* 'tis impossible; yet forasmuch as the *Parliament* is the abstracted Quintessence and the Representative body of the whole Kingdome, and (*the State of the Kingdome being united in that one great Councill*) the wellfare of the 3 Nations doth consist in the happinesse thereof, Let us for the Honour of the two Houses in *Parliament* lately assembled, but especially to the glory of God, commemorate some famous and never to be forgotten matters and Edicts, which those illustrious *Worthies of the world*, and renowned *Heroes* of their Age (whose Statues deserve to be set up in Gold) have *hoc Anno aureo*, this golden yeare concluded and enacted.

A BRIEFE

RELATION

OF

The Memorable ACTS, and prosperous Proceedings, of the high Honourable, and happy Assembly of *Parliament*.

THey have recalled from Captivity, and restituted to their Livings & Liberty sundry godly Divines, and Religious Christians, as (to instance three for all, who are sufficiently knowne to all, *Burton, Prinne, and Bastwick.*

They have discovered, mulcted, and silenced scandalous *Priests, profane Ministers, and Popish Prelates.*

They have questioned the Lord *Finch*, once Lord *Keeper*, his Fellow-fugitive Sir *Francis Windebank*, late *Secretary to the State*, and call'd to account divers corrupted Judges.

They have restrain'd of Liberty Sir *George Ratcliffe.*

Imprisoned in the Tower the *Archbishop, whom if I may call* Worme, (*as a farre better man then he term'd himselfe no better*) *I am sure 'tis an Epidemicall report both in the City & Country, that the little Arch-bishop was the greatest Adversary and Cankerworme to this Church and State, that ever these latter times produc'd.*

They

They have quelled all the *Canteburian faction.*

They have dismounted the Canons, and damned that prodigious Oath in that strange Synod.

They have cut off by the Axe of Justice the late Lord *Lieutenant of Ireland.*

These noble Senators have enacted a *Triennall Parliament*, thereby to perpetuate the present happinesse of the King and Kingdome, and to secure this Land from future miseries.

They have damned Shipmoney, that generall and insupportable grievance to his Majesties poore subjects.

They have taxed *Monopolists* and *Patentees* (who have bin *humanarum calamitatum mercatores, as an Author ingeniously stiles them*) the *Horse-leeches and Caterpillers of these times.*

They have voted against *Non-residency*, and displaced *Pluralists*, who are so far from being *Pastors*, that indeed they are *Impostors*; rather *Wolves* to devoure then *Shepheards* to feed Christs flocke; for they ayme at their more then at them, and at their goods more then their good.

They have decided *Controversies, censured Romish Ceremonies, Abolished Antichristian Superstitions, extirpated Innovations*; and will shortly *at their recesse by Gods gracious assistance, setle the Reformed Religion in its primitive purity & perfection, banished Papists, Priests and Jesuites, suppressed the two Courts of Star-chamber and the high Commission, damned Doctors Commons.*

Given an Order for the better sanctifying of the *Lords Sabbath.*

They made an Ordinance for *Acapitation*, or *Poll-money.*

They ordained two dayes this yeare to be kept holy and set apart for Gods service and worship, the one for a publick Fast, to humble our selves before Almighty God the other (*the 7. of September*) for a generall Thanksgiving throughout his Majesties Dominions in *England* and *Scotland.*

They voted the 13. Bishops impeached by the *Commons* of *England* to be suspended from the upper House, till the time that they shall come to their Tryall.

They have established and set up *Lectures* where they are wanting, in all the *Parishes of this Realme of England, and the Dominion of Wales*, to maintain *Orthodox Ministers*.

They have righted the wronged, eased the oppressed and innocent, punished the *Nocent and Delinquents*; Denyed the late Requests of the *French and Spanish Embassadors*, caused a *Protestation* first of both the Houses, next of the whole Kingdome; And last of all, (to omit many more which might be added) they have confirmed a blessed *Pacification* between the two Nations.

To draw all these *lines* to their *Center*,

Forasmuch as in Gods Speciall grace and effectuall goodnesse stands the safety of this, and the two other Kingdomes, and Gods glory by the Kingdomes safety; Let the three Nations be tyed in the treble bond of Religion to God, of Loyalty to the King, and of unity to one another.

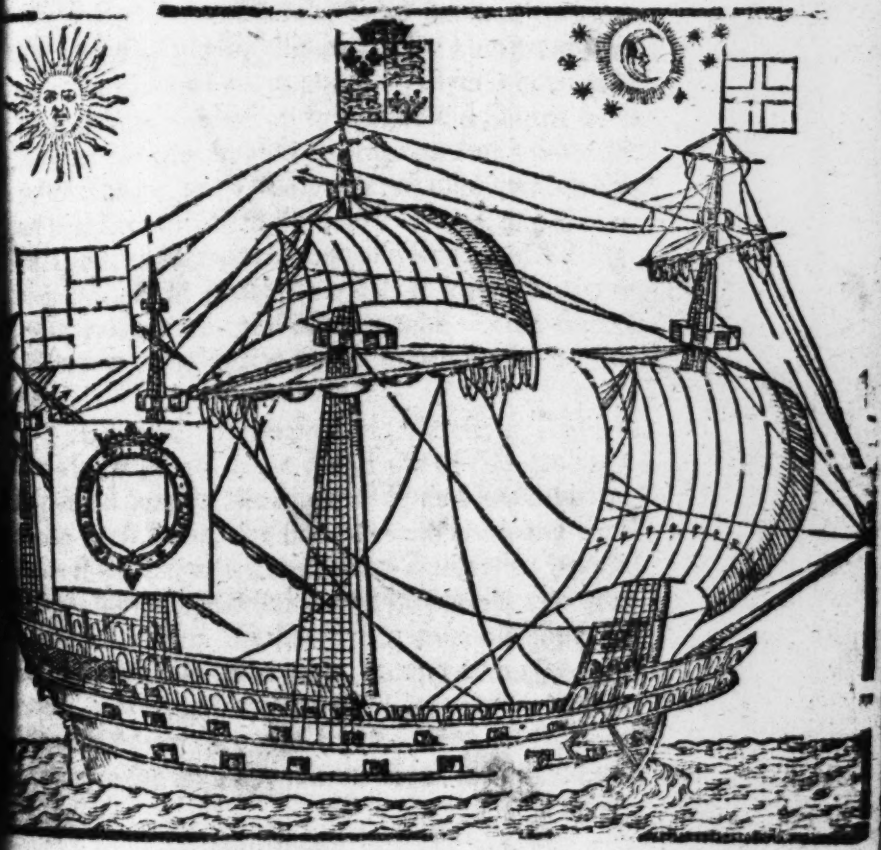
For all Gods Mercies and Deliverances afforded unto us, Let us with Angels, and with Arch-Angels, sing in the quire of the Church Militant, this heavenly Anthem, Gloria Deo in Excelsis, *Glory be to God on high. With those 24. Elders in the 5. Revel. 8. and with the infinite thousands of Angels, Let us fall down; and with all the Creatures which are in heaven, and on the earth, and under the earth, and in the Sea, and all that are in them, say, Blessing, Honour, Glory, and power be unto him that sitteth upon the throne, and unto the Lambe for ever more.* Amen.

FINIS.

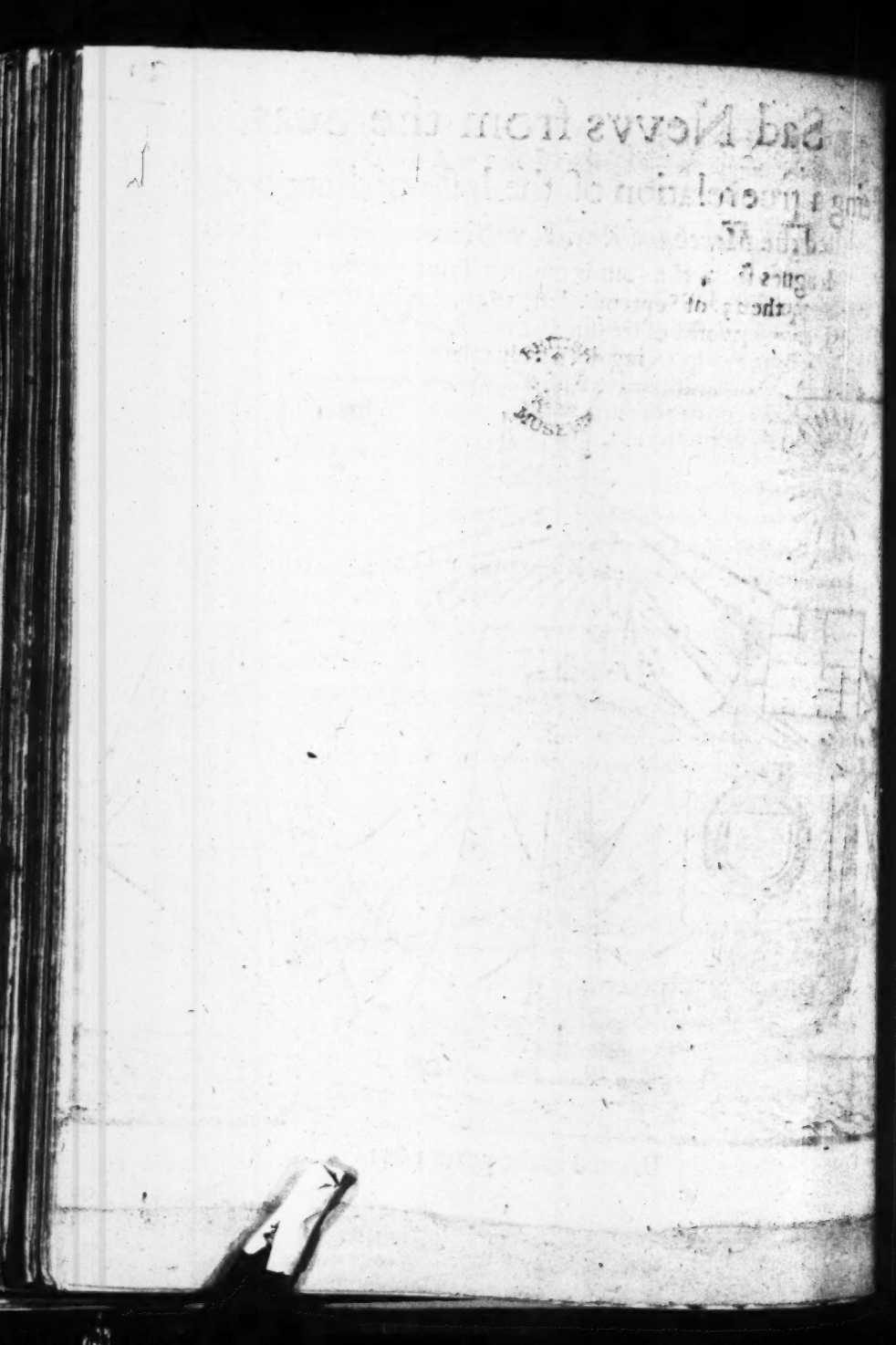


Sad Newvs from the Seas.

Being a true relation of the losse of that good Ship called the *Merchant Royall*, which was cast away ten leagues from the Lands end, on Thursday night, being the 23. of Septemb. last, 1641. having in her a world of treasure, as this story following doth truly relate.



Printed in the yeare 1641.



Sad newes from the Seas.

THat Sayling is an art that is not to be undervalued by any, is confeſt; that Kingdomes and Countries are inriched thereby; that what other lands yeeld, this hath it: by this art as well as they; that by this art gold and ſilver is conveyed unto us from the Indies, fine Silks and Sattins from another climate, ſpices and fragrant ſmels from another climate, and this by interchange, which this art benefits both Kingdomes, Nations, and Countries, and this by that famous admired art of Sailing, and brought to paſſe, now let us leave this art ſo worthy of prayſe, and looke a while on an object of ſorrow, and waile our brothers loſſes as our owne.

The Royall Merchant (or Merchant Royall) ſome foure yeares ſince failed out of this land as a ſhip hired here for the King of Spains imployment in the Weſt India, ſhe ſayled out in company with other ſhips, but when come into Cales the Captain was by ſome oppoſition like to be put by, and was a while diſmiſſed, ſo that giving over his hopes of the Weſt India imployment, received fraught, and from Cales ſayled into the Mediterranean unto the Iſland of Majorcke, one of the King of Spaines Iſlands: in the meane, o rabout the time, 8. Galleons

being bound for the Weſt India, one of them from a ſmall fire was whole burned downe with the water, and looſed from her cables, did her ſelfe diſcharge all her braſſe Ordnance, and burned 3. dayes and 3. nights under Pountal, moſt part of the goods were aſhore, not yet loaden aboord; in place of which Galleon this Royall Merchant was thought (as being a ſhip they might command, and of great burthen) to bee a fit veſſell to take aboord the firſt Galleons goods or loading; a Mandate from the King of Spaine commanded this Royall Merchant from her Majorck voyage to make ſayle for Cales with all expedition, and to ſtand in place of the burned Galleon, tooke aboord her goods, and ſayled with the other 7. Galleons in company into the Weſt or Spaniſh Indies: the Kings commands obey'd, they proceed, and this Engliſh ſhip caried moſt of the beſt Spaniſh governours, commanders, and gentry, whereby it redounded great benefit unto the very meaneſt of the Engliſh, both in ſayling thither, traffiquing there, and fraughted richly home with great numbers of rich paſſengers, which with rich fraught made the Engliſh a great voyage. Some dangers they paſt, but ſafely arived in Cales, where they continued afore they could prepare themſelves for England at leaſt 7. or 8. months, at end of which they diſimboqu'd for England in company of Captaine *Legend* of Dover, in the Dover Merchant, a luſty ſtout ſhip of 400. tunnes, and 28. caſt peeces of Ordnance; they ſayled together, the Royall Merchant in ſtreſſe of foule weather

ſprung

ſprung a leake in the bottome of the ſhip, ſo that the ſaylers were forced to tend the pumps day and night: Captaine *Legend* not liking Captaine *Limbryes* courſe, with joynt conſent ſhaped another courſe ſome pount in variation, ſo that they did not abſolutely part ſuddenly, but glide ſidingly from each other: night came on, and foule weather, they plyed their two chaine pumps, in midſt of which labour both the pumpe chaines broke at once, and fell into the Wells, ſo that before they could any way recover and mend the chaines, they had got 4. foot water in the hold. They labour at their pumps with great ſtrength, but could not prevaile over what was got in, but did keepe her in that eſtate, nor more nor leſſe diminiſhing.

They being ouerlaboured could hardly pumpe more to any purpoſe; ſome of the Sea-men to the number of 30. got into the long boat, cut her off, and called to the Captaine to ſave himſelfe, he refuſed it, and would have a Merchant, his paſſenger, to ſave himſelfe, he anſwered hee had lived long in Spaine, and with great trouble got up 10000. pound, and now would ſtay by it, for his life hee valued not, the Captaine anſwered him it was all one whether he were in the boate or no, for they were in no better eſtate then thoſe left aboord, having in the boat no oares, maſts, ſailes, or any thing to keepe the boate afar the Sea, and muſt needs periſh undoubtedly: being thus in deſpaire they eſpied a light at which they ſhot off 30. piece of ordnance, it prooved to bee Captaine *Legend*

who on consideration of the Royall Merchants diſtreſſe returned to helpe them; they obſerving their danger and the ſhip ſinking, ſent forth their long boate, which at divers times ſaved the men, but durſt not come neare the ſhip, ſo that the men to ſave their lives were faine to ſling themſelves in tackles, and ſo ſwing from the ſinking ſhip into the boate, who caught hold of their cloathes with their boate hookes; the Captaine was the laſt, who would not forſake her untill ſhee was ſunke even unto her Cook-roome ports, and then got into the boate: 7. men that went downe on the lower deck, (or orlope) to breake up a cheſt of gold, never came up the ſhip ſuncke ſo faſt on them. This ſhip was 700. tuns, 36. caſt peeces of ordnance, 80. ſeamen, beſides paſſengers, ſhe had in her 300000. pound in ready boloigne, 100000. pound in gold, and as much value in Iewels, beſides each mans adventure, and the whole Cargaſon, or rich lading of the ſhip, all which was ſunke in the ſea, nothing ſaved. The Captaine on his landing repaired to his houſe and family, with a hankercher about his neck, and will not be ſeene or ſpoken with (as yet) by any his griefe is ſo great: his name is Captaine *Iohn Limbry* living neere Ratcliffe Croſſe.

FINIS.

BRITISH MUSEUM

A

A

P

Mr. JO

Let him



22.

AN ANSWER

To a printed paper

ENTITULED

ARTICLES

EXHIBITED IN

PARLIAMENT:

Against

Mr. JOHN SQVIER, *Vicar* of Saint *Leonard Shoreditch.*
Auguſt 7. 1641.

---

2 Sam. 16. 11, & 12.

Let him curſe, it may be the Lord will looke upon my affliction, and requite me good for his Curſing this Day.

Printed in the yeare, 1641.

The Apologie.

THE ſaid John Squier ſaith, that ſince Hee doth humbly ſubmit himſelf to the *Cenſure* of the *high Court of Parliament, hee ſuppoſeth that this is enough for Him, becomming the Obedience of an Engliſh-man, and the patience of a Chriſtian man. And Hee doth beleeve, that God and good men will accept it. But ſince ignorant Pamphletters, who know nothing, but beleeve any thing, which they would publiſh, to brand Him, who already lyeth under a publique diſgrace, have printed this Paper; He thinketh that a Neceſſity is laid upon him, to vindicate his innocency againſt this ſcandalous and ſlanderous Paper. 1. He doth call God a witneſſe, to this his Apologie, that there ſhall not fall one falſhood from his pen; for he loveth Truth and his Conſcience, better then his Reputation. Of which, if others had done either for themſelves: this untrue, & uncharitable* Relation, *durſt never have looked upon the light. But this is the Methode of malice againſt that calling, thoſe who are faulty, to report them faultier, : and thoſe that are faultleſſe, to report them faulty: thereby to make all odious, as I ſhall make it more then manifeſt by this particular.*

Article 1.

THat this *Squier* did arrogantly introduce many Popiſh *Ceremonies* into their Pariſh *Church*, Tyrannically inſulting over the conſciences, and liberties of the *Pariſhioners*, commanding them to ſubſcribe thereunto without any interdiction.

Anſwer.

To the firſt he anſwereth, *that he did never uſe any Popiſh Ceremonies, much leſſe introduce, or impoſe the uſe of them upon his Pariſhioners, by commanding them to ſubſcribe.* He doth deny this, by two undeniable witneſſes. 1. *By the teſtimoniall of the moſt & beſt of his Pariſh hereto annexed. Then by the teſtimony of his adverſaries themſelves; for hee doth intreat this Pamphletter, thoſe that informed him, & thoſe that do beleeve him; that they themſelves will come to Shoreditch church upon any ſunday, & be Eye-witneſſes; VVhether he doth uſe any offenſive ceremonies not eſtabliſhed by Law: Or whither he doth omit any ceremonies now, which he hath uſed heretofore.*

Article 2.

That he affirmed publikely in the Pulpit, that the Papiſts were the beſt ſubjects in three regards. 1. *In regard of their liberality, who were alwayes ready to extend their charity, and did preſent themſelves with their purſes in their hands, alwayes before his Majeſty.* 2. *In regard of their loyalty, who did not onely ſeeme hoſpitable in their purſes, but were alwayes in their owne perſons ready to doe his Majeſty ſervice.* 3. *In regard of their patience, who (notwithſtanding the many affronts and perſecutions offered them by* Engliſhmen) *have patiently ſubmitted to their cruelty, & buried all in oblivion:* wherefore upon the conſideration of theſe three regards he was confident (as he related) that they were the Kings beſt ſubjects.

Th

Answer.

The 2. he did say, and more also: *viz. That the Papist were the Kings best subjects*: But, as they did boast of themselves, to leave out part of what was said, *you learned this of an evill Master.* Mat. 4. 6. Psal. 91. 11, 12. *His case is, what Davids was; They lay to my charge, things that I knew not.* Psal. 35. 11.

Article 3.

That He called all those Schismaticks, who would not bow at the name of Jesus; but being afterwards privately examined upon that point, he could not lawfully call those Schismaticks which did not, unlesse those Idolaters which did.

Answer.

He never was examined in private concerning that point: nor did he call them *Schismaticks*, who did not bow at the name of Jesus; for he keepeth a charitable correspondence with divers, who do not bow. It may be, he did call such Schismaticks who did not bow, who did call him and them Idolaters, who did bow at the name of Jesus, who is God, our Saviour, to be blessed for evermore.

Article 4.

That he writes himselfe commonly *Priest*, and approves of it to be an Honourable Name, and despiseth the nomination of *Minister*, or *Pastor*, *&c.* although we have had sufficient testimony, that this Name was abrogated after *Christs* comming, and more decent names given them in the holy Gospell.

Answer.

He doth acknowledge that he writeth himselfe *Priest*, & that he approveth of it to be an Honourable name, and to make it more Honourable; *he saith it is approved by the most honourable Court of Parliament, in the book of common Prayers, & in the book of Ordination.* But that (as you say) *he despiseth the Nomination of Minister & Pastor*, and that there is testimony that the Name of *Priest* is abrogated (but you shew not that testimony) He answereth to the first no, to the second nothing.

Article 5.

That our King was like unto the wounded man that fell among theeves (the *Scots* by his imaginary ſuppoſition) robbing His *Majeſty* of his Caſtles, Holds and withall the hearts of His ſubjects: & that the formall Confeſſors was like unto the *Levits*, that paſſed by; the *Proteſtant* like unto the *Prieſt*; but the *Papiſts* like unto the good *Samaritan*, who lifted up His Majeſty from thoſe wicked enemies to our Nation, and by their Hoſpitable benignity were very indulgent to His *Majeſty*.

Anſwer.

Concerning the application of that Parable of the *Samaritan*, he ſaith; for the words you have bin miſ-informed, and you do miſ-informe the world. But for the ſubſtance, that He delivered (as *he thinketh*) onely what he was warranted unto by His *Majeſties Proclamation*: and that ſince the time of *Pacification*, He never mentioned a ſyllable concerning that buſineſſe. Wherefore He hopeth, that He doth ſtand upright in the judgment of all charitable & knowing men: and of yours too; if you be ſuch a man: I adde, it was ſpoken not abſolutely, but by way of ſuppoſition; as it is teſtifyed by the voluntary ſubſcription of above forty of my conſtant *Hearers*: who gave that teſtimony without my knowledge.

Article 6.

That it was a ſinne of Damnation for any man to heare voluntarily any other Miniſter than his owne, onely three Cauſes excepted.

1. *Either going to the Chriſtning of a Child.*
2. *Or to an Offering.*
3. *Or unleſſe invited forth to Dinner.*

Although St. *Chryſoſtome*, St. *Auguſtine*, St. *Hierome*, and all the Fathers in next Antiquity to Apoſtolicall men, do with one aſſent affirme, *that the Church in the Goſpell is taken Catholikely, & is univerſall.*

Anſwer.

If this accuſation be true; He yeelds himſelf to be delivered

vered into the Hands of This, and his other Accusers, and punishment enough He expecteth, if they might have him in their power.

Article 7,

That any man which passed Excommunication from the Priest publikely in the *church*, un'esse reconciled before His death, went directly to Hell in His judgment, although we have sufficient prohibitions in the Gospell that no man (*much lesse a Minister*) should judge any man before the time.

Answer.

His words were these, I use not to passe my judgment of Damnation upon any. But for my self I say, I would not for the price of my soule, dye under an Excommunication, passed against me, *clave non errante*.

Article 8.

That it was lawfull for any man to play and take any recreation on the *Sabbath* Day, if so be it were not service time.

Answer.

He saith he doth conceive it a greater fault to tell an *untruth*, than to approve of lawfull Recreation on the *Sabbath* out of Service time. What His practise hath bin concerning the Lords Day, these 30. yeares almost: His Parish doth testifie by their Testimoniall here annexed. But you have boldly printed a grosse *untruth*; for Hee was never questioned in the *Parliament* concerning this Article.

Article 9.

That He did alter the antient structure of the said Parish *church*, and withall did insolently induce many Pictures therein, against the will, intent, and subscription of any of the people, and such Images, as He pleased without prohibition.

Answer.

All the clauses of this Article, and more, are *untruths*. He did never alter the structure of the *church*. He did never induce Pictures or Images. He did never any thing in the *church*, against the will, intent, or subscriptions of his Parishioners. Moreover, he was never questioned in the Parliament for this Article.

That

Article 10.

That He allowed the Pictures of the *Virgin Mary*, of *Christ*, and his 12. Apoſtles at his laſt Supper in Glaſſe, & the Pariſhioners deſired rather that in their ſtead a Crucifixe might be erected, but he would not condiſcend thereunto.

Anſwer.

The Picture of the *Virgin Mary* is not in his *church*, the Picture of *Chriſt* & his 12. *Apoſtles are there*: and if any of his Pariſhioners deſired rather that in their ſtead a Crucifixe might be erected, but He would not condiſcend thereunto; becauſe the Crucifixe had bin adored in the time of Popery: what offence was committed by Him?

Article 11.

That He was perſwaded thoſe had not ſafe conſciences, who would not bow with all humility, & great reverence to the Communion table, both at their entrance into the *church*, and at their departure thereout.

Anſwer.

He never did bow himſelfe; nor did He perſwade any other to bow to the Communion table: neither was Hee queſtioned by the Parliament for this Article.

Article 12.

That He would not adminiſter the Holy Sacrament to thoſe which would not come up unto the Rayles, and bow thereunto with humble adoration; whereupon moſt of the Pariſhioners for conſcience ſake have (not preſuming to ſubmit to this Ceremony) omitted the receiving of the ſaid Sacrament.

Anſwer.

He did never refuſe to adminiſter the Holy ſacrament to any who would not come up to the Rayles: nor did any ever refuſe to come up to the Rayles. *Neither was he ever queſtioned by the Parliament for this* Article.

Article 13.

That He did oftentimes exaſperate, and foment ſtrife & enmity betwixt *Neighbor & Neighbor*; and thoſe who would not ſubſcribe to his Ceremoniall Innovations, Hee was their perfect Enemie, untill many of them have bin compelled

compelled to leave that Pariſh, to the great detriment of their Trade.

Anſwer.

He did never foment ſtrife (but compoſe it) betwixt *Neighbor & Neighbor*: nor did he uſe or perſwade Ceremoniall Innovation: Nor did he compell any to leave the Pariſh, but uſed ſuch as were obſtinate againſt the Ceremonies eſtabliſhed by Law, with all Lenity (as his *Neighbors* ſhall teſtifie.) *Neither was he ever queſtioned by the Parliament for this* Article.

Artic. 14.

That He affirmed publikely in his Pulpit, that it was a damnable ſin for any man to deprave or ſpeake againſt any of thoſe *Canons* which were publiſhed by ſuperiour authority.

Anſwer.

He did never ſpeake any thing in his Pulpit concerning the Canons. Nor was he queſtioned by the Parliament concerning this Article.

Article. 15.

That if the King ſhould demand either the Lands, Houſes, Poſſeſſions, and whole Eſtate; Nay, the very life it ſelf of any ſubject, without any offence by him committed, unleſſe he did voluntarily attribute, & ſurrender it unto him, that he committed a moſt abominable ſinne of damnation.

Anſwer.

This is an abominable *untruth*, He did never ſay it. He did never think it. Neither is this Article in the Petition to the Parliament againſt him.

Article 16.

That he hath brought many of his Pariſhioners into the Court, and therby great troubles have bin incident to many, and to ſome Excommunication, onely becauſe they would not ſubſcribe to theſe Ceremonies, and withall, that he hath cauſed great ſedition, and diſcord in the ſaid Pariſh.

Anſwer.

He never brought any of his Pariſhioners into the Court, but inforced thereunto by their own obſtinacy, and by the

Oath of the *Church-wardens*; May he hath kept many of those obstinate persons out of the Court for a long time & helped them) yea some of these very persons that now pursue him in the Parliament) out of the Court. Nor did he cause discord in His Parish, but compose it: as the most & best of His parish are ready to testifie. Neither was he ever questioned by the *Parliament* for this Article.

Article 17.

That in all these Popish Observations, and Ecclesiasticall Ceremonies, he hath bin no lesse offensive then *Canterbury* himself, in some respect, a man prompted for exalting that Roman Religion. And to incurre the favour of many Bishops, He hath bin extreame diligent to execute all their Canons, and Ceremonies, to the full extent.

Answer.

He never had Relation to, nor favour from any Bishop. Nor did He ever any thing to incurre their favour, but out of His Canonicall obedience. Neither was He ever questioned by the *Parliament* for this Article. And finally He saith Anathema to His soule, if He be prompt to exalt the Romian Religion.

Finally to cleare all scruples; if it shall please this Reverend *Pamphletter*, or any of His Confidents to travell into *Shoreditch*, beginning at which end of the Parish he will. Let Him inquire of every *House-keeper*, from House to House, what Testimony they will give to this Relation, and what thanks they will con Him for His labour.

But for the Reader! To save Him this paines; Hee need not go to the Parishioners, the Parishioners doe come to Him, in this testimony, which I have annexed, & they subscribed. Besides, for His further and full satisfaction, as occasion shall offer them to His acquaintance, he may inquire of any of these Subscribers, the truth of these imputations. And accordingly let Iohn Squier, Vicar of *Shoreditch*, stand or fall, in the charitable and understanding judgment of the Christian Reader.

Now!

NOW O that my head were waters, & mine eyes a fountain of teares to weep —— not for my self! I blesse my God these groundlesse Calumnies cannot clime so high as mine heart, like the prompter of them, they bruise but my heele —— and there I leave them. But for mine uncharitable & unplacable Calumniators, that any Christians should be so transported, either with affected ignorance, or blinded zeale, or Avarice, or malice, or (which God forbid) with invidence and hatred of the truth; to vent such shamefull & shameleſſe Untruths. For them, O that I could weepe sufficiently!

Notwithstanding, to shew that I am a true conformable Minister of the Church of England, I conclude with a part of our Common Prayer, & with that part which is most commonly cavellid at, the Letany.

That it may pleaſe thee to forgive our Enemies, Perſecutors, and ſlanderers: and to turne their hearts.

Wee beſeech thee to heare Us *good Lord.*

Matth. 5. 11.

These are to testifie, that Master *Squier* of the Parish of *Shoreditch*, hath about Thirty yeares bin very painfull in discharging his Cure, by his constant preaching twice every Sunday; As also in His Catechizing of the Youths of the Parish, and in His Sermons continually beating down Popery: And in His Catechizing, instructing the Youths with Arguments against the Papists. As also, hath in the great sicknesses not forsaken his Flock. But hath procured the charity of many, for the relieſe of the poore in that time of Extremity, and hath lived blamelesse, and done much good in His Parish.

Alexander St. John,
Richard Gips,
William Cholmeley,
Edmond Muschamp,
William Bolton,
Richard Gips,
Jasper Cholmeley,
Thomas Mainwairing,
William Burton,
Samuell Speigzt,
Hugh Edmondes,
William Permer,
Richard Wichaels,
Thomas Preswicke,
Richard Allen,
Thomas Pont,
John Joanes,
James Cresson,
Francis Hutchison,

Andrew Fresell,
William Ellworthie,
Richard Marrington,
John Perriman,
John Benbrick,
William Curtis,
John Hunt,
John Adams.
Daniel Carpenter,
Henry Empson,
Thomas Wright,
T. Crowder & Church-
John Hill, } *wardens.*
George Argent,
Richard Robinson,
William Burbage,
John Bride,
Richard Sanderson,
William Badger,

Robert.

Robert Brazawit,
Robert Moore,
Thomas Chip,
Thomas Snow,
Rowland Dod,
John Taylor,
John Preſton,
John Bird,
Samuell Catarill,
Robert Cocke,
John Noble.
William Mouſe,
William Tiſon,
William Bearſtow,
Edward Pares,
Nath. Fox,
John Vicaris,
Robert Borne,
Edward Eales,
Anthony Watſon,
John Horner,
Godfery Fox,
Robert Aſplin,
Thomas Skingle,
Thomas Himon,
Edward Pit,
William Morris,
John Riley,
Robert Foſter,
Richard Blagraue,
Alexander Lillington.
Joh. Hodges,
Thomas paddon,
Thomas Williams,
Edward Only,
William Smith,
George Cotterill,

Henry Joanes,
Joh. Rolfe,
Henry Spenſer,
Thomas Robinſon,
John Staines,
Ralph Aſhby,
Henry Cock,
John Hall,
William Rawlings
Richard Hill,
John Harding,
William Parker,
Henry Eaton,
William Tiſon,
William Sowgate,
James Ekerſley,
Chriſtopher Ioyles,
Salathaell Purſer
Willam Porter,
Edward Aires,
John Coleman,
Rowland Davis,
Edward Travers,
Mark Croxon,
Iohn Porter,
Daniel Waltham,
George Iohnſon,
Thomas Higby,
Thomas Prat,
Giles Hill,
Barnet Heyward,
Iames Brathwat.
Henry Waybut,
William Hurles,
Steven Leonard,
Nicholas VVakefield,
Iohn VVix,

Thomas Love,
Richard Handſmore
John Bradley,
Iohn Holding,
Edmond Harding,
Edmond Cage
Thomas Greer,
John Hind,
Peter Woodhouſe,
Water Loe, I. Savill,
William Cock,
Edward Dunckle,
Iohn Nicks,
Richard Crowder,
William Lanſlet,
William Blakeley,
Richard Harington,
Ioh. Gothridge,
Edward Edgerton,
Joh. Bidle,
Thomas Miles,
Francis Chandler,
Iohn Warner,
Henry Pilthford.
William Addiſon,
Edw. Iackſon,
Ioſeph Atkinſon,
Robert Tiſe,
Griffith Joanes,
John Bould,
Matthew Morris,
Thomas Simpſon,
William Mountfort
Henry Robert,
John Smith, I. Smith
Iſaac Smith,
Peter Atkinſon,
John Wellſon,

Will. Engliſh,
George Smith,
Edward Ewen,
William Ward,
John Badger,
Hen. Smithſon,
John Turner,
Rich. Holden,
William Baniſter
Will: Lancaſter,
Hen. Starmore,
William Dawly,
Rich. Maſon,
Thomas Lamb.
Thomas Coles,
T. Braklebancke
Joh. Okeman,
Joh. Herbert.
Joh. Barber,
Edmon. Bearſtow
Joh. Martin,
Roland Dodd.
Robert Lee,
George Aperley,
Thomas Bullock,
Roger Woodard,
Mark Blower,
Philip Boyes,
Andrew Tedham
John Bullock,
Rob. quinne,
William King,
W. Cunningham,
George Lawſon,
William White,
Rob. Johnſon,
W Hawkins,
Walter Ekin,

Rich. Thomas,
Geo: Fremlen
Iſaac Herbert,
Tho. Morris,
Paul Hudſon,
Francis Hall,
Rob. Naſh,
William Wyat
Iſaac. Summers,
Abra. Summers,
Will: Smalebroke
James Monnex,
Iohn Exon,
William Pigott,
Abra. qui.
Thomas Iackſon,
Edw. Dearing,
Robert Wright,
Anthony Bowyer
Anthony Brown,
John Williams
Umphry Rouſe,
George Adenly,
Rich. Young,
Roger Coates,
George Franck,
Rob. Batisford,
Thomas Cotterel,
Rob. Cheeſman,
William Waters
Edw. Joanes,
Samuel Hony,
Fran. Bourne,
Iohn Wellman,
John Caſtle,
Uri. Lacy,
Ralfe Searle,
William Auſtin,

FINIS.

ST

A plea

Depl

In



Printed



23

THE STAGE-PLAYERS COMPLAINT.

IN

A pleasant Dialogue betweene CANE of the *Fortune*, and REED of the *Friers*.

Deploring their sad and solitary conditions for want of Imployment.

In this heavie and Contagious time of the Plague in LONDON.



LONDON,
Printed for THO: BATES, and are to be sold at his shop in the *Old-Bailey*. 1641.

The Stage-Players complaint.

Cane.

STay *Reed?* Whither away ſo ſpeedily? What you goe, as if you meant to leape over the Moon now? What's the matter?

Reede. The matter is plain enough: You incuſe me of my nimble feet; but I thinke your tongue runnes a little faſter, and you contend as much to out-ſtrip facetious *Mercury* in your tongue, as lame *Vulcan* in my feete.

Quick. Me thinks you're very eloquent: Prithee tell me, Don't *Suada*, and the Jove-begotten-braine *Minerva* lodge in your facundious tongue: You have without doubt ſome great cauſe of alacrity, that you produce ſuch eloquent ſpeeches now. Prithee what is't?

Light. How? Cauſe of alacrity? S'foot I had never more cauſe of ſorrow in my life: And doſt thou tell me of that? Fie, fie!

Quick. Prithee why? I did but conjecture out of your ſweet words.

Light. Well! I ſee you'le never be hanged for a Conjurer. Is this a world to be merry in? Is this an age to rejoyce in? Where one may as ſoone find honeſty in a Lawyers houſe, as the leaſt cauſe of mirth in the world. Nea you know this well enough, but onely you love to be inquiſitive, and to ſearch the Nature of men.

Quick. You say true indeed; I cann't deny but that the world doe swell with griefe-bedaubing cares. For illustrate the whole Universe, from *Aurora's* purple doores, to the Occidentall West, and you shall finde all things drowned in the floods of sorrow. And no marvaile too: For here Gods heavy hand doth punish, there man's oppression doe raigne: And what greater affliction can be expected, then that both of God and Man.

Light. 'Tis true: And now a dayes 'tis very difficult to live without one of them.

Quick. Revolve all humane nature: Here you may see a man pufft up with the winde of popular applause, climing to the top of Honour, but being once touch't with the breath of Iustice, oh in what a moment doth he tumble downe. There you may see one oppressed with the tyranny of disgrace, and groaning vnder the burden of calamity, but being smil'd upon by Justice, oh how suddainly is he mounted up with the wings of Fame. There you may perceive women lamenting the deaths of their poore Husbands; here one deploring the Churches Anarchie: there one grieving at Fortunes malignity: so that in the whole world such diverse streames of sorrow doe flow every where: that if they should meet: they would easily make up an Ocean.

Light. You speake of the Epidemicall cause, that produceth universall griefe, but you shall not need, for we our selves have cause enough to mourne for our owne misfortune, and not to participate with the griefe of the whole world.

Quick

Quick.

Well! wee muſt ſubmit our ſelves to Gods all-diſpoſing providence, who in his owne time will give a period to our irregular teares. But our cauſe of ſorrow, is the cauſe of the whole world: For i'me perſwaded that there's never a *what lack you Sir* in all the City, but is ſenſible of our calamity too, although we ſeeme to them to beare the greateſt burthen thereof,

Light. I beleeve thee: therefore I thinke, they may well commiſſerate our cauſe with their own, and not account us ſo ridiculous to the vulgar ſpectacle of the world. For when we rejoyce, they doe all rejoyce with us; but when wee lament, they have all cauſe to lament too: wherefore let not that thing trouble you ſo much.

Quick. Ay, come, let us omit this patheticall paſſion, and thinke on the brave times which wee have had heretofore: Oh, the times, when wee have vapoured in the ſtreets like Courtiers.

Light. A pritty compariſon! like Courtiers indeed; for I thinke our pockets were as empty as the proudeſt of them.

Quick. Oh the times, when my tongue have ranne as faſt upon the Scæane, as a *Windebankes* pen over the Ocean.

Light. Oh the times, when my heeles have capoured over the Stage as light as a *Finches* Feather.

Quick. But (alas) we muſt looke for no more of theſe times I feare.

Light. Why ſo ? Doſt thou thinke becauſe a cloud ſometimes may cover and obnubilate the Sun, that it will therefore ſhine no more ? Yes I'le warrant you, and that more bright too : ſo never feare Boy, but we ſhall get the day agen for all this.

Quick. But i'le aſſure you 'tis to be feared : For Monopolers are downe, Projectors are downe, the High Commiſſion Court is downe, the Starre-chamber is down, & (ſome think) Biſhops will downe : and why ſhould we then that are farre inferior to any of thoſe not juſtly feare leaſt we ſhould be downe too ?

Light. Piſh, I can ſhow thee many infallible reaſons to the contrary : we are very neceſſary and commodious to all people : Firſt for ſtrangers, who can deſire no better recreation, then to come and ſee a Play : then for Citizens, to feaſt their wits : then for Gallants, who otherwiſe perhaps would ſpend their money in drunkenneſſe, and laſciviouſneſſe doe find a great delight and delectation to ſee a Play : then for the learned, it does increaſe and adde wit, conſtructively to wit : then for Gentlewomen, it teacheth them how to deceive idleneſſe : then for the ignorant, it doe's augment their knowledge, Piſh, a thouſand more Arguments I could adde, but that I ſhould weary your patience too much : Well! in a word we are ſo needfull for the Common good, that in ſome reſpect it were almoſt a ſinne to put us downe : therefore let not theſe frivolous things perplex your vexatious thoughts.

Quick. But it makes me feare i'le aſſure you in theſe times : And I thinke it would be a very good plot to borrow good ſtore of money and then runne away : what thinke you of it ?

Light.

Light. A good plot, quother? So you may come to lie in a worſer plot for it all the daves of your life. S'foot runne away too? So you may be taken for a young *Suckling*, and then followed preſently with a hundred Horſe. Fie, fie, remit theſe fopperies, you little thinke of the laſt Comedy you acted now.

Quick. The laſt Comedy quother? I act Tragedies every day, but I cannot remember ſince I acted a Comedy, 'tis ſo long agoe.

Light. But Prithee how comes it to paſſe that you act Tragedies every day.

Quick. How? J'le tell thee: my purſe each day periſheth moſt Tragædically: and now J may be taken for a Scholler, ſince J've no money, but becauſe I cannot ſpeake true Latine, I'me afraid, I ſhall be taken for a Lawyer.

Light. What do's Lawyers then ſpeake falſe Latin?

Quick. As if you know not that! Why? True Latine is as much out of faſhion at *Innes of Court*, as good cloathes at *Cambridge*.

Light. Come, come remit your jeſts, and thinke on our preſent eſtates now: and you know the Sickneſſe is dangerous, and increaſeth weekly; therefore I think we muſt be content in the meane while to live like *Diogenes* in his Tub.

Quick. Well! the beſt remedy that J can imagine for our preſent Calamitie, is to downe on our knees humbly, and pray God to abate the Sickneſſe, and let each true hearted Subject conjoyne with us in our ſupplication.

Light. This motion pleaſeth mee exceedingly, come let us goe to ſome other friends, and unitely joyne in our Prayers.

Quick.

Quick. A match, come let us performe it with expedition : and in the meane while let us conclude with part of our Letany.

From Plague, Peſtilence, and Famine, from Battell, Murder, and ſuddaine Death:

Good Lord deliver us.

FINIS.

R

R E.

W

Church

tion, an

th

With th



A 24

REMARKABLE REVELATION

OF THE

WANDRINGS

Of the

Church of England in Idolatry, Superstition, and Ceremonies, from the first motion through each particular Station to the first great period.

IN PARALLELL

With the Children of Israel in the Desert from Rameses to mount Sinai.

By *H. Walker* Cantab.

Printed by *Tho: Harper*. 1641.

A remarkable Revelation.

PAul tells us that the journeyes of the old Church, the Iſralites, is to be remembred of us, that wee may profitably bring it to our owne eſtate; and he calleth their wandrings and ſtations, and what in them fell our, types and examples to us, 1 *Cor.* 10. Their ſtandings and journeyes were 42. which number, as *Auſtin* ſaith, is rare and excellent, comprehending 6. and 7. which being multiplyed make 42. to teach us, that as after ſix dayes of the worlds Creation the Lord reſted on the ſeventh day, ſo the children of Iſrael after ſix ſevens, that is 42. journeyes of pilgrimage, entred into the land of Canaan, the country of reſt.

In parallell of which 42. moneth of yeares, or propheticall dayes, amounting to 1260. yeares, doth reveale the ſpace of time of the Engliſh Churches pilgrimage and wandrings in the Popiſh Ceremonies, before ſhe be brought to the Canaan of true reformation.

I. The firſt ſtation of the children of Iſrael was at Rameſes, *Gen.* 47. 11. where they being oppreſt by cruell bondage under *Pharaoh*, as is expreſt in the twelve firſt Chapters of the booke of Exodus, were forced to wander towards the wilderneſſe.

This was fulfilled in our Engliſh Chriſtian Church in the dayes of *Gratianus*, who ruled this our Britiſh nation, *Anno Dom.* 390. who being brought under foot, ſubdued and ſpoyled by the Picts, were forced to ſend to Rome for ayd, *Siricius* being Biſhop there: at which time the pride and unſatiable avarice of the Clergy was ſo great, that they drew the Emperours to aſſiſt them in the eſtabliſhing of ſuch wicked Lawes as proved then the undoing and impoveriſhing of many ſubjects. *Plat. de vita Pont. f. lege 27. de Epiſ. & Cle. in c. 7 b.*

II. The Iſraelites removed from Rameſes to Succoth, *Ex.* 12. 37. a journey of 8. miles, which they undertooke when like diſtracted and forlorne people they were conſtrained to carry their dough to bake at Succoth, becauſe they were thruſt out of Rameſes, *Exod.* 12. 39. This was fulfilled in this our Land, after *Gratianus* was diſpatched, *Anno Dom.* 420. when the Britiſh were without any certaine government, the Clergy being the chiefe; and the people

were so sore distracted, that they were constrained to petition to *Aldroenus* (a King in France) to send his brother *Constantine* to vanquish their enemies, and be made their King, before they could bake their dough in peace. *Holl. fol.* 108.

III. The Israelitish Church removed from Succoth, and pitched in Etham, *Exod.* 13. 20. a journey of 8. miles, which was the entry of so vast a Desert, that had not God been to them a pillar of a cloud by day, and of fire by night, they had all perished in the wilderness, and beene utterly ruined and destroyed, vers. 21.

This was fulfilled in our Brittish Nation in the dayes of *Vortiger*, who by treason, fraud, and great deceit, being made King, did with his Nobles and Prelates live in such gluttony, lechery, and other vices, *Anno Dom.* 450. that practising so great enormities, each man turned the point of his speare against the godly and innocent persons, *Holl. fol.* 110. It was onely Gods providence that stayed the utter destruction and ruine of the whole nation.

IV. The old Church of Israel removed from Etham to Migdol, *Exod.* 14. 2. that is 16. miles, where the people were in that distresse, that being pursued by *Pharaoh*, when the Red Sea was before them, and mountaines (over which it was not possible for them to passe) on both sides of them, could see no way to escape: yet by Gods miraculous deliverance they passed over the Sea dry shod, and the waves fell upon *Pharaoh*, and drowned him and his hoast, as is expresst in the said 14 Chap. of Exodus.

This was fulfilled in our Christian Brittish Church, *Anno* 480. when whilst *Vortiger*, his Nobles and Prelates did cast off religion, and persecute the people of God, there fell miraculously fire from heaven upon the Castle where they were with the King, and the house fell upon them, and the fire burnt and consumed them. *H. Hunt.*

V. They of the Israelitish Church removed from Migdol, and pitched in Marah, *Exod.* 15 23. a journey of 40. miles, where the water was too bitter for the people to drinke, untill God directed them to a tree, which being dipt in those waters did make them sweet, verse 25.

This was fulfilled in this our Brittish Church, *Anno Dom.* 510. in the reigne of *Uterpendragon*, who being himselfe exceeding lustfull, which vice did the more increase in him, because it was countenanced by the Clergy that were about him, by whose policy and magicke was mixt a bitter cup for the people, not onely to delude

the

the Ladies to uncleannesse, but to deprive the Nobles of their lives, till it pleased God to direct the grave Worthies of his Councell, through their consultations to contrive way for a redresse, *Isa. cr. Holl. fol.* 128.

VI. The Israelites removed from Marah, and pitched their sixth station in Elim, *Exod.* 15. 27. a journey of 8. miles, where the people like pilgrims were faine to sit by the wells, where multitudes of Harts resorted, with other beasts from among the Palmes, to refresh themselves with the water thereof. *Tr. Pet.*

This was fulfilled in this our Brittish Church, in the dayes of K. *Arthur*, *Anno Dom.* 540. when amongst the people the right faith was not onely brought into great danger by the Pelagian heresie, then broched by naughty persons, but the whole body of Christian Religion was utterly abolished, so far as the Saxons prevailed, who (at this time) disquieted the Britaines by cruell warres, whereby they were driven to hide themselves in woods, and pitch their situations by the water brooks.

VII. The Israelitish Church removed from Elim to Suph, that was 6. miles southward where they rested themselves by the Red Sea, *Numb* 33. 10. God seeing their murmurings at the waters of Marah, and knowing how ready they were to rebell against him, brought them backe to behold againe the place where Pharaoh and his hoast was overthrowne, to put them in remembrance that they give eare to Gods commandements, and keepe his ordinances, *Genes.* 15. 26.

This was fulfilled in this our Brittish Church, *Anno Dom.* 570. when Almighty God seeing the uncleannesse of the Clergy, and the abominations of the Governours, brought them againe into great distresse, suffering their enemies to prevaile against them, by bringing in *Cutha*, the brother of *Chenling*, King of the West Saxons, to fall upon them, by whom their ungodly governours were slaine; admonishing them to repent and turne to the Lord, and give eare to his commandements, lest they also perish. *Alesha. Gilda.*

VIII. The children of Israel passed from Suph, and pitched their eighth station at Sin, that is 16. miles journey from Elim, which they made two journeyes of as before, *Exod.* 16. 1. where the whole Congregation fell againe to murmuring for want of victuals; for their hearts did hanker after the fleshpots of Egypt, yet the Lord looked in mercy upon them, and sent them Manna from heaven, as is exprest, *Exod.* 16.

This was fulfilled in our land, *Ann. Dom.* 600. when the people were turned to Paganisme, and had turned from the Lord, and were become as heathens, in the dayes of *Ethelbert*, whose heart the Lord directed to marry the Lady *Bertha* of France, a religious Princesse, who with some godly Divines that came with her, and other religious people that were about her, who fearing God, used prayers in the Court, and practised other duties of Christian Religion, whereby, by the heavenly working of Gods spirit (in the processe of time) the thick mists of unbeliefe was removed, and their hearts prepared to the receiving of the Gospell, which afterwards was preached to the whole Church, and published through the whole land; at which time *Austine*, and others, sent from the Bishop of Rome, preached and baptized in our Church, and the people received the Word of God, *Isak. Cro. Beda. Will. Mal. Math. West.*

IX. The old Israelitish Church removed from Sin, and pitched in Dophka, which was twelve miles, *Numb.* 33. 12. This journey was through many bushes and thorny places, which grew in this part of the wildernesse, *Tr. Latr.* This was fulfilled in the dayes of *Edwin*, *Ann. Dom.* 630. a King of mighty power, yet through great difficulty brought to beleeve the Gospel: Hee loved the Lady *Ethelburga*, but could not obtaine her, except upon condition of permitting her, and whomsoever shee would have with her, to use and practise the Christian Religion, *Bed. lib.* 2. *c.* 9. He called a Councell to have the matter treated on. Having married her she used all the meanes she could for his conversion. Then againe he was held back by seeking revenge against his enemies: still his Queene used meanes to prevaile with him as farre as shee could; whereupon he called together the wisest men of his Realm, and asked them the question, what they thought of this Divinity, *Hol. fol.* 161. They gave their consent, that it ought to be received; whereupon he gave licence to one *Pauline* to preach the Gospell, and from that time forwards himselfe professed the Christian faith. And when he demanded of one *Coifi*, an idolatrous Bishop, who had beene very great with him, who should first deface the Altars of their Idols, and the Tabernacles with which they were compassed about, he answered, that he himselfe would doe it; for what is more meet, saith he, than that I, which through foolishnesse have worshipped them, should now for example-sake destroy the same, through wisdome given me from the true and living God;

and

and ſtraightwayes (throwing away the ſuperſtition of vanity) required armour and weapons of the King; and being mounted upon a ſtately Steed, he rode forth to deſtroy the Idols. This was a ſtrange ſight to the people, for it was not lawfull for a Biſhop of their Law to put on armour, or to ride on any beaſt, except it were a Mare; therefore the common people ſeeing him ride on the Kings horſe, with a ſword by his ſide, and a ſpeare in his hand, had thought he had beene ſtarke mad, and out of his wits; but he without longer deliberation, incontinently upon his comming to the Temple, began to deface the ſame, and in contempt, threw his ſpeare againſt it, and commanded the company about him to deſtroy and burne downe the ſame Temple, with all the Altars, *Holl. pag.* 161.

X. The Iſraelitiſh Church removed from Dophka, and pitched at Alus, *Numb.* 33. 12. which was twelve miles. They began now to come into that part of the wilderneſſe which was both pleaſant, fruitfull, and ſtored with variety of comfortable herbs, that ſo they might refreſh themſelves after their troubleſome journey through the thorns and buſhes, *Tra. Patr.* This was fulfilled in this Engliſh Church, in the reigne of *Oſwy*, *Ann. Dom.* 663. When the Goſpell began to flouriſh, *Penda*, who ruled one part of this land, he was converted by a Lady, whom he loved, that was a Chriſtian. The laſt Saxons alſo received the Chriſtian faith, and baniſhed their ungodly idolatrous Biſhops, and the Word of God was preached thorow the whole land, to the great increaſe and enlarging of the Church of Chriſt, *Beda lib.* 3. *cap.* 21 & 22. Yet in theſe dayes ſprang up weeds alſo, for now they began to ſing Divine Service after the Popiſh manner. *Theodore* the Archbiſhop, finding the Church of Rocheſter void by the death of the laſt Biſhop, named *Damian*, he ordained one *Putta*, a ſimple man, to make a Biſhop, but well skilled in ſongs and muſicke, to uſe ſuch forme in the Churches after the manner as he had learned of Pope *Gregories* Diſciples.

XI. The Iſraelites removed from Alus, and pitched in Rephidim, eight miles, *Exod.* 17. 1. and during the time of their abode there, three things are very remarkable. Firſt, the people did murmure for want of water, and God relieved them, Secondly, *Amaleck* fought againſt Iſrael, and was overcome. Thirdly, Rulers were ſet over the people, becauſe of the hardneſſe of their hearts. Theſe three were all fulfilled, *Ann. Dom.* 690. In parallel of the firſt,

When

when *Ethelburga* (seeing her Lord and King given to great wickednesse, and ungodly living) did labour earnestly to bring him to repentance, but finding his heart like a rocke of stone, did cause his stately hangings to be taken downe, and his rich bedding and furniture to be taken away, and the chamber to be mired with dung and filth, and laid a dirty Sow with her Pigges, in the same bed where before they had lien. The King beholding such an alteration in his pleasant Palace, was mightily humbled; wept, and mourned, and was thereby caft downe so low, that he resigned up his Kingdome to his Cosin, and forsooke all his glory, *Will. Malm.* In parallel of the second, the same story doth expresse her conquering event against the innovation of sinne and Saran, wrought in her husband through Gods mercy, *Will. Malm.* In parallel of the third, it is recorded, that about this time also there was great strife about Church government, at which time *Brightwald* (the eighth Archbishop in number, but the first of the English Nation) was seated in the See of Canterbury, for his Predecessors were not born in England, but sent from Rome.

Thus endeth the first great period or division of journeyes, before they came to Mount Sinai, where they received the Commandements in two Tables of stone.

FINIS.

DISC

RO

OF LATE

T

In sev

Since th

th a Relatio

on

Is inserte

Combate, fou

on the Hig

o great wic-
ring him to
did cause his
ing and fu-
with dung
the same bed
an alterati-
r, and mour-
signed up his
Will. Malm.
her conquer-
wrought in
arallel of the
s great strife
(the eighth
lation) was
ere not born

urneyes, be-
received the

25

A

DISCOVERY

Of many, great, and Bloudy

ROBERIES:

COMMITTED

OF LATE BY DISSOLVTE AND

Evill affected

TROOPERS.

In severall places of this Kingdome, but chiefly about the City of London.

Since the late disbanding of the *Army* in the *North*.

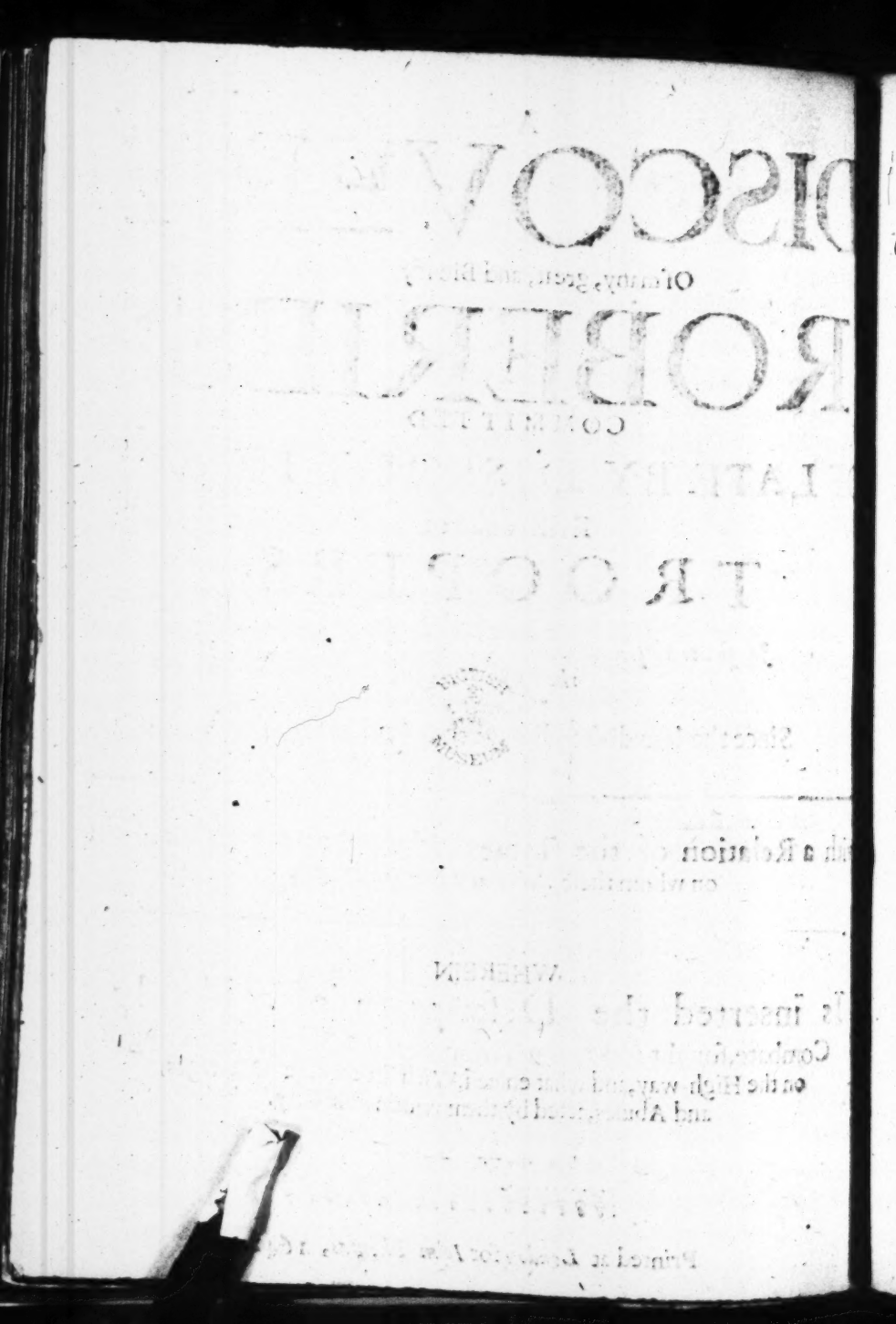
---

ith a Relation of the Times, Places, and Persons, on on whom these *Roberies* were committed.

WHEREIN

Is inserted the Description of a bloudy Combate, fought *betweene* 9 Troopers and 6 Butchers, meeting on the High-way, and what ensued. With divers other Out-rages, and Abuses, acted by them within this City.

Printed at *London* for *John Thomas*, 1641.



A Relation of divers Robberies of late committed by divers ill-affected Troopers, both in the Country, and neare the City of London.

IOyfull newes it is to all good men, that a generall peace is concluded betweene *England and Scotland*, warlike weapons are laid aſide, and each embrace the other in amity and unity; which newes cannot be more joyfull then profitable, generally I mean. But ſome particular wrongs & injuries are acted by thoſe, whoſe thoughts are bent upon nothing but miſchiefe, their actions being governed by the malice of the Divell, ſome I ſay, prove themſelves Rebels to peace, they having no forrain Nation to make known their valour, or fight againſt. They to keepe themſelves in action, moſt baſely pillage their owne Country-men; as if they had left them onely to gather goods, and to provide means, againſt their comming home againe, which proclaims them Traytors to vertue and goodneſſe: and if they looke not to it ſpeedily, it will be their owne ruine.

Complaints flye abroad every where, no man almoſt dares truſt himſelfe to the high-wayes, for feare leſt he loſe his purſe, or his life, which is dearer. *I have ſome ſuch actions to declare, as will cauſe ſome laughter, but more ſorrow.*

The Robery which was ſaid to be committed in the *North*, *Knowles being the Ring-leader, I omit, it being divulged already, although not perfectly, but as I underſtand, the Author, or Poet, hath fooliſhly recanted his Relation, with a tongue thou beſt: but politike* Taylor *is reſolved to prove his* recantation *more falſe then his* relation: *he had better bin then in his fools Coat, acting Iack-pudding, then to have been partaker in that robbery.* But I leave him, and proceed to my owne relation, of ſome roberies, lately committed by Troopers ſince their disbanding.

At *Kingſtone* upon *Hull* 5 Troopers met with 7 *Clothiers*, whoſe purſes were cramb'd with ſuch Angels, as they adored, the troopers did ſet upon them with their Piſtols charg'd in one hand, and their ſwords ready drawne in the other: the *Clothiers* were not ſo well armed; *wherefore for ſafeguard of their lives, they yeelded their purſes, the ſumme of all which money came to about 400 pounds, which weight of money made the troopers light-hearted*: but it continued not long, for 5 of the *Clothiers* kept alooſe off, marking whither they would goe, whilſt the two went for Piſtols; which when they had got, they being well horſed, purſued the troopers, and overtooke them, which the troopers perceiving, were amazed: becauſe not long before for joy of their purchaſe, they had diſcharged their Piſtols, wherefore without any reſiſtance, they returned the Clothiers their moneyes againe, who gave them ten pound a man for their horſes, and ſo they departed.

At *Barwick*, one *John Hankins* a trooper, and an *Iriſh man* met with 6 Maids, & rob'd them all? but of what, their Maidenheads.

In *Cambridgeſhire* 14 Troopers travelling from Yorkeſhire, made a reſolution to receive pay of the next company they met withall, which were a company of Farmers comming from Cambridge, whom they gagged, leſt they ſhould cry out, they took their moneyes and cloathes, bound them hand & foot, and then being *naked*, not having ſo *much* as a ſhirt on, they tyed them to trees, and ſo left them, and as yet cannot be found out, the loſſe of the money grieved the Farmers not ſo much, as the cold lodging they had that night.

bow

How nine troopers ſet upon ſixe butchers.

SIxe butchers travelling towards the North to buy cattell, one of them ſaid, what if a company of Troopers ſhould now meet with us? *the reſt anſwered*, they cared not if they did, they had not rid above one mile further, but 9 Troopers met with them indeed; who told the Butchers they muſt have ſome money, they anſwered, they muſt get it firſt, whereupon the Troopers rid at them with their ſwords drawne, the butchers they reſiſted them very valiantly, inſomuch that the troopers retreated, whereupon the butchers tooke courage, and renewed their blowes, the Troopers thought they had ſet upon 6 Divels, they were ſo baſtinadoed by them, Men were wounded on both ſides: but the butchers ſo well behaved themſelves, that the troopes were forced to truſt to the ſwiftneſſe of their horſes, which one ſtout butcher perceiving, being vext they would fight no more, with all his might he threw his ſword at a troopers horſes legs, and almoſt cut one off his legs, nor was he contented then, being ſo much moved, but alighting from his horſe, and ſnatching up his ſword againe, he purſued *them, and cut and mangled three of them ſo much, that they fell from their horſes, as men being void of breath, the other 6 rid into the wood, or elſe he vowed*, (by the helpe of God) *to have done the like for them all, his name was Thomas Aſhley*: who although he were in many places *wounded*, he regarded it not, but *went forward*, untill they all came to their Journeyes end; and then were their *wounds* dreſſed: and ſince, I heare well recovered.

Of a Coach that was rob'd neere Islington.

The Troopers have not all reformed themselves since they came from the North, although some few have; for some of them play their prancks now in and about London: for nigh the *Cake-house* towards Islington, it being a dark night, fourteen troopers met a *Coach*, in which were 3 or 4 Gentlewomen, & a gentleman, having bin at a wedding, they knockt the Coachman out of the box, and then got up to the Coach to the Gentlewomen, and took all their money out of their pockets, their rings from their fingers, their handkerchers from their necks, their hats from their heads, and from each of them their best petticoates, and from the Gentleman a plush cloak, a golden belt and Rapier, and took care withall that he carryed not home too much money with him, they took from them in all, as much as came to sixscore pounds, and then bid the *Coachman* get up into his box againe.

Another coach comming from Watford to *London*, wherein was a *Countesse*, and some other Ladies, was stayed in the high-way before the Sun was set, by 3 troopers, who pillaged, and took all their money, rings, and Jewels that were about them, and let them goe.

A Gentleman that lived in *Buckingham* shire, comming to *London* late at night, met a company of troopers neere *Islington*, who set upon him, and took his money being in a cloakbag behind him, wherein was a 100 pounds, and they took his horse also from him, which he valued at 30 pounds.

A Captaine living in *Covent-garden*, was lately rob'd of 14 l. by 8 troopers, neere the corner of *Hide-park*, who I heare since are taken, and lye now in the *Gate-house*.

At the corner of *Hide-park* since, was a Ladies *coach* rob'd by a company of troopers, *who tooke what money and rings they had about them.*

One Master *Hackney* at the *Mearemaid* in *Cheapside*, and two others, comming lately from *Islington*, being after day light

light was ſhutting met 4 or 5 troopers, who *tooke their cloaks and hats, and what moneyes they found about them.*

One Mr. *Meredith* being on Sunday night the 3 of October in *White-croſſe ſtreet*, going to his lodging at Bun-hill, neare to the ſixe Windmills, met with 3 fellowes in buſcoat, who ſeeing of him, bid him ſtand, putting their rapiers to his throat, it that time he had received 11 pounds for rent, which they bid him deliver, or elſe he ſhould loſe his life, which he did according to their demand, with which they were not contented, but took alſo his cloake, and thirty ſhillings more; which he had in another purſe: and alſo his watch, and beat him very much, *which cauſed him to goe back to the watch, who preſently purſued them: three they tooke upon ſuſpition; but as yet they are not ſure they are the theeves.*

Vpon munday night being the fourth of October, ſeven Troopers met with Sir *Robert Manſfield* beyond *Kent ſtreet* in *Southwark*, and ſet upon him and his men; and over-comming them, took away fourteen pounds: it being noyſed abroad, they were hard purſued: they ſeeing, reſolutely drew their ſwords; which one goodman Dyar perceiviug, ruſht in amongſt *them*, whom they wounded in the arme and hand: notwithſtanding the theeves fled and got away, and are not yet to be heard of.

Many more noteable robberies have bin put upon troopers, of all which I dare not, nor cannot ſay they are guilty, but one more remarkeable Exploit I have to relate.

A Company of them gathered themſelves neare *Clarkenwell*, one of which had got a *Conſtables* ſtaffe, the reſt Halberts, like watchmen, & when they met with any, they muſt come before the Conſtable, and he muſt examine them; and after examination, they muſt by no *means*, if they had *cloaks*, carry them away with *them*, or *money* in their pockets. The Conſtable (becauſe the *times* were dangerous, and many Knaves abroad) *muſt* keepe it for them, faining a place where

in

in the *morning* they ſhould enquire for *them*; but as yet the Conſtables houſe could never be found. Very many this yeare have beene ſo cheated. But now the watch is broke up, ſome of the Bill-men being at this time, as is reported, in the white Lyon Priſon, the Conſtable is fled, but I hope ſhortly that he and all his *Complices*, if they leave not theſe lewd courſes, the penalty of the law will leave them at the Gallowes, where I ſhall leave them.

FINIS.

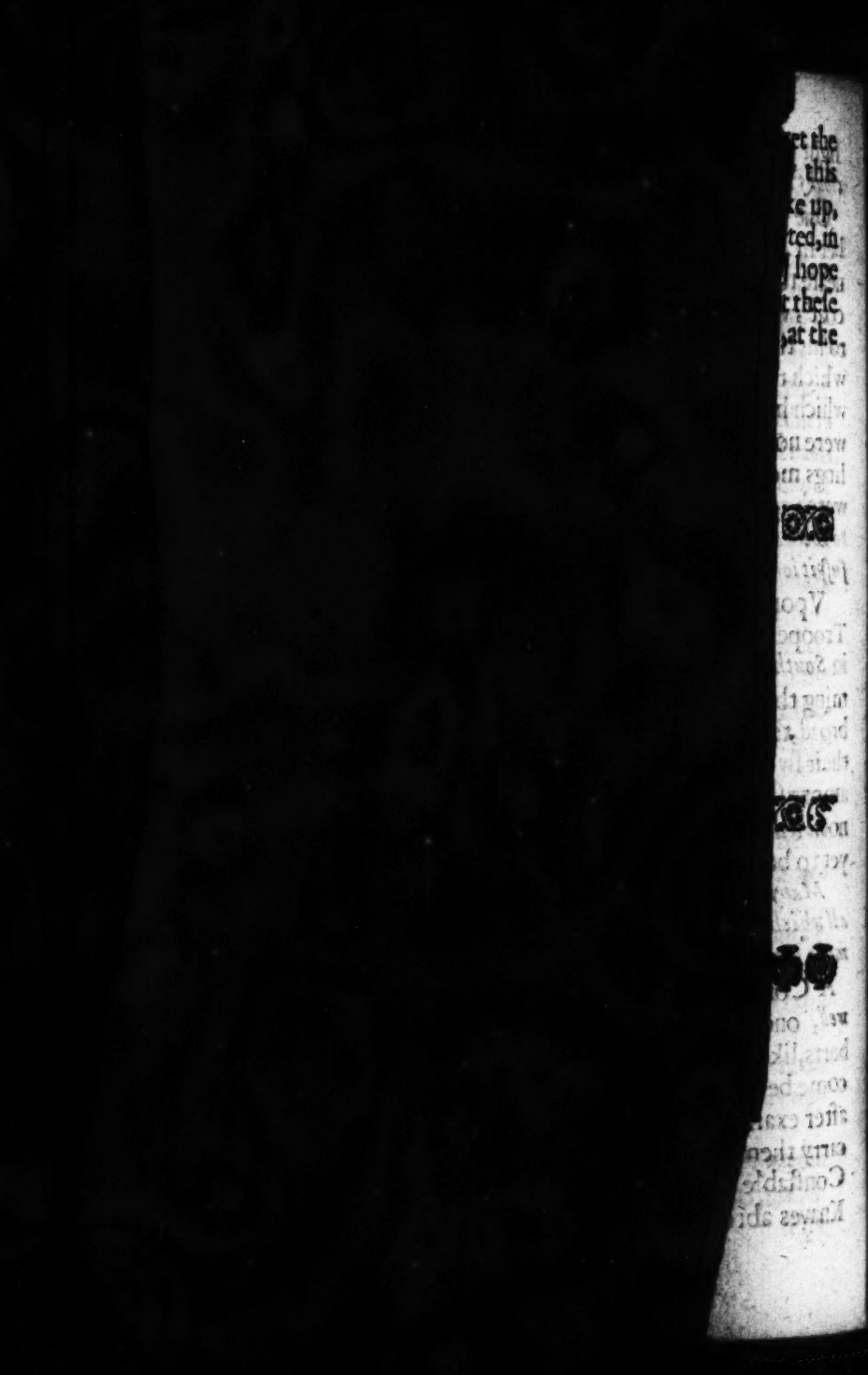
SH

P

M

Wh

Which he
and abo



26

THE SERMON AND PROPHECIE OF Mr. JAMES HVNT

of the County of *Kent*.

Who professeth himselfe a Prophet,

Which hee hath endeavoured to deliver in most Churches in and about *London*, but since delivered in the *Old-Baily*.

Octob. 9. 1641.

Written with his owne hand.



Printed for *Thomas Bates*, 1641

A plaine and briefe exhortation to ſhew unto all people the true and perfect way how they may be delivered from the bondage of Hell and Corruption, into the glorious liberty of the children of God.

Wherefore Chriſtian Reader, I Prophet Hunt, *doe beſeech you for the mercies of God and the true love that is in Jeſus Chriſt, that you will reade this Booke thorough with obſervation, which I hope will bee to your everlaſting joy and glory.*

St. *Paul* ſaid unto *Timothy* in the 2. Epiſt. Chap. 2. verſ. 5. Study to ſhew thy ſelfe approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of Truth, ſo all thoſe places of Scripture in the new Teſtament which doth belong to the glorious body of Chriſt, I gather into one body to the praiſe and glory of God, and to the edifying of the hearers, but on the other ſide all thoſe places of Scripture which doth concerne the old Law which Chriſt hath redeemed us from, and falſe doctrine of carnall men, I gather that into another Body and doe prove that belongeth to the body of corruption, and beareth image of the earthy.

Now I come to my text in the 4. Galath, *verſ.* 4.

WHEN

WHen the fulneſſe of time was come, God ſent forth his Son made of a woman made under the law to redeeme them that were under the Law, that we might receive the adoption of Sons, but the Divines that are under the authority of the Biſhops, they ſay that Chriſt hath redeemed us but from the Ceremony of the old Law, but the Morality thereof ſhall abide for ever, which they ſay is the 10. Commandements, ſo they keepe the Old Teſtimony ſtill in uſe, becauſe of the 10, Commandements, but I can by the helpe and power of God plainly prove, that the Miniſtration of the new Teſtament doth make mention of a two-fold Law and Commandements, one to be unto death and condemnation, the other to be unto everlaſting life and juſtification, for Chriſt Ieſus is the Law and the Commandements in the Doctrine of the New Teſtament, which is the booke of life, for God gave him to be head over all things to the Church which is his body, the fulneſſe of him that filleth all in all, for the Prieſt-hood being changed, there is made of neceſſity a change alſo of the Law, *Heb.7.v.* 13. for hee of whom thoſe things are ſpoken pertaineth to another tribe of which no man gave attendance at the Altar, for it is evident that our Lord ſprung out of *Iudah*, of which tribe *Moſes* ſpeake nothing concerning Prieſt-hood, & it is yet farre more evident for that after the ſimilitude of *Melchezadeck*, there ariſeth another Prieſt who is made not after the Law of a carnall Commandement, but after the power of an endleſſe life, for the Lord ſweares and will not repent, thou art a Prieſt for ever after the order of *Melchizadeck*, by ſo much as Ieſus made a ſurety of a better Teſtament, *ver.* 21. for in that hee ſaith, a new Covenant, a new Teſtament, he hath made the firſt old, now that which decayeth and waxeth old is ready to vaniſh away, *Heb.8.v.13.* for there is verily a diſanulling of the Commandement going before, *Heb.7.v.18.* A diſanulling ſignifies a putting away, and to make void, for the Commandement which was ordained to life, I found that to be unto death, *Rom.7.v.10.* for Chriſt hath aboliſhed death, and hath brought Mortality into light, as I prove, *Ephe.2.v.* 15. having aboliſhed in his fleſh the emnity, even the Law of Commandements contained in Ordinances for to make in himſelfe of twaine, one in man ſo making peace, and that hee might reconcile both unto God in one body by the Croſſe, having ſlaine the emnity thereby that is Sinne and death, thereby he ſaith he hath aboliſhed in his fleſh the Law of Commandements contained in Ordinances,

which I ſhall plainly prove to be the Miniſtration of the old Teſtament, which St. *Paul* calleth the Miniſtration of death, for he ſaith in the ſecond Epiſtle to the Cor. *ver.* 7. if the Miniſtration of death, written and ingraven in ſtones was glorious, ſo that the Children of *Iſrael* could not ſtedfaſtly behold the face of *Moſes*, or the glory of his countenance, which glory was to be done away, I underſtand the 10 Commandements was delivered to *Moſes* on Tables of ſtone, and a Miniſtration was raiſed thereby, and circumciſion and thoſe Ordinances which are named in the 9. *chap. Heb. ver.* 19. did belong to the old Teſtament, for when *Moſes* had ſpoken every precept to all the people, according to the Law he tooke the blood of Calves and of Goates, with water and ſcarlet Wooll and Iſope, and ſprinkled both the booke and all the people, he ſaith plainly, hee ſprinkled both the booke and all the people; ſaying, this is the blood of the Teſtament which God hath enjoyned unto you, thus I have plainly proved that Circumciſion and thoſe Ordinances which here I have named, did belong to the Old Teſtament, which is the Law of Commandements conteined in Ordinances, which Chriſt hath abolished by his Paſſion on the Croſſe, which is the Antichriſtian fleſh and blood which gendereth to the body of corruption, and beareth Image of the Earthy, but on the other ſide, I underſtand and prove that Baptiſme and the Sacrament of Bread and Wine they are two holy Ordinances which doth belong to the glorious body of Jeſus Chriſt, which is the true Chriſtian fleſh and blood which liveth and abideth for ever, againe I can prove the whole Doctrine of the New Teſtament is all the Commanding power of God to teach and inſtruct his people how they ſhould endeavour themſelves what to follow, and what they ſhould flye, my firſt prove is in the 28. of *Matth. ver.* 18. Jeſus came and ſpake unto his Diſciples, ſaying all power is given unto me in Heaven and in Earth, goe yee therefore and teach all Nations, Baptiſing them in the name of the Father, and of the Sonne, and of the Holy Ghoſt, teaching them to obſerve all thoſe things whatſoever I have commanded you; againe in the 1 of the Cor. 14. *chap. ver.* 29. Then the Apoſtle ſpeakes unto the Church, ſaying; Let the Prophet ſpeake two or three, and let the other judge, for yee all may Prophecy one by one, that all may learne, and all may bee comforted.

Againe,

Againe, in the 37. verſe, hee ſaith, if any man thinke himſelfe to be a Prophet or Spirituall, Let him acknowledge that the things that I write unto you, are the Commandements of the Lord, now in all this Chapter hee doth not make mention of any one of thoſe Commandements which was delivered to *Moſes* on Tables of Stone, yet hee ſaith plainly, the things that I write unto you, are the Commandements of the Lord which doth prove and juſtifie as I ſaid before, the whole Doctrine of the New Teſtament is all the commanding power of God, for to admoniſh his people what to follow, what they ſhould flye.

Againe, in the fifteene Chapter of St. *Iohn*, *verſe* 14. Chriſt ſaid, yee are my friends, if you doe thoſe things whatſoever I have commanded you, and Chriſt is the Mediatour of the New Teſtament, *Hebr.* 9. and Saint *Paul* ſaith, God hath made us able Miniſters of the New Teſtament, 2. *Cor.* 3. chap. verſe 6. not of the Letter but of the Spirit, for the Letter killeth, but the Spirit giveth life, that is, the Law killeth, but the Goſpell giveth life, for Chriſt ſaith plainly, *John* 5. ver. 24. Verily verily, I ſay unto you, hee that heareth my word and believeth on him that ſent me hath everlaſting life, and ſhall not come into condemnation, but hee is paſſing from death to life, that is, from the death and bondage of ſinne and Satan, by the vertue and Divine power of the word of God in the new Teſtament which is the life of grace. Againe in the 13. chap. *Rom.* ver. 6. for this thou ſhalt not commit Adultery, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not covet, and if there be any other Commandements, it is briefly comprehended in this ſaying, namely; thou ſhalt love thy neighbour as thy ſelfe, that is, God would have every man as hee would his neighbour ſhould doe unto him, ſo he ſhould endeavour himſelfe for to doe unto his neighbour, love worketh no ill to his neighbour, therefore love is the fulfilling of the Law of the Spirit of life, for God is love, and he that dwelleth in love dwelleth in God, and God in him, herein is our love made perfect, that we have boldneſſe in the day of Judgement, becauſe as he is, ſo are we in this world, generall of *Iohn*. 4. ſo I praiſe God am I in this world, for God doth not deſire that any ſhould periſh, but rather all ſhould come to the knowledge of his Truth and be ſaved, even ſo it is now with me, for he that is joyned to the Lord is one Spirit, and the Spirit of God drawes but one way that is unto Jeſus Chriſt, and to the obedience of his glorious Goſpell,

 Wherefore

Wherefore now by the helpe and power of God, I will say with St. *Paul* as it is written in the 1 of *Cor.* 1. *chap.* *v.* 20. Where is the wise? Where is the Disputer of this world? I pray where now is the Divell and the Pope and all his carnall Ministers, with all their dead Doctrines of darkneſſe which are alwayes teaching and preaching upon the Law and the Commandements, and yet alas for pitty, they are ſo blinded in their Doctrine and in their Judgement, that they doe not diſcerne betwixt the Law and the Commandements which are unto death and condemnation from the Law and the Commandements which God hath ordained to everlaſting life and juſtification, for I have plainly proved that the Miniſtration of the Old Teſtament is the Law of Commandements contained in Ordinances which Chriſt hath aboliſhed by his Paſſion on the Croſſe, which is unto death and condemnation, but on the other ſide I have proved that Chriſt Jeſus is the Law and Commandements in the New Teſtament, which is unto everlaſting life and juſtification the fulneſſe of him that filleth all in all, It is written in the 12 *Revel. ver.* 10. and I heard a loud voice ſaying in Heaven, now is come Salvation, and ſtrength, and the Kingdome of our God and the power of his Chriſt, which is the powerfull preaching of his word in his Goſpell and the accuſer of the Brethren is caſt downe, which accuſed the Brethren before our God day and night, the accuſer of our Brethren plainly ſignifies for to be the Divell and all his carnall Miniſters, which by that authority that is given unto them, they keepe the Children of God under the old Law and falſe Doctrine of carnall men, which I have proved, and ſhall prove to be the ſtrength of ſinne and death to condemnation, but now I make no doubt but the Children of God which ſhall be reconciled unto Chriſt and to his glorious Goſpell, they will riſe ſo powerfully againſt the Divell and all his carnall Miniſters, that their Helliſh power will be broken quite downe, and now that ſaying will be brought to paſſe that is written in the 1 *Cor.* 15. *chap.* *v.* 54. death ſhall be ſwallowed up into victory, death ſhall be ſwallowed up of life: Oh Death where is thy ſting, oh Grave where is thy victory, Sathan where is thy Victory, the ſting of death is ſinne, and the ſtrength of ſinne is the Law, but thankes be unto God which hath given us the Victory through Jeſus Chriſt our Lord, ſo I thanke God he hath given me the Victory by the vertue and Divine power of his word in his Goſpell, which is by Jeſus Chriſt our Lord, for the ſtrength of ſinne is the Law, wherefore as by one man ſinne entred into the world, *Rom.* 5. *v.* 12. ſinne entred into *Adam*, and death by ſinne, and

ſo

so death passed upon all men, for that all have sinned against by the offence of one man, judgement came upon all men to condemnation, *ver.* 18. Moreover the Law entred that the offence might abound, but where sinne abounded, grace did much more abound by one Jesus Christ, *ver.* 20. for he was delivered for our offences, and was raised again for our Justification, therefore being justified by faith, we have peace with God through our Lord Jesus Christ, *Rom.* 5. *v.* 1. wherefore then serveth the Law the Apostle saith plainly, *Gallath.* 3. *chap. v.* 19. It was added because of transgression till the seed should come, till Christ should come, wherefore St. *Iohn* saith plainly in his 1. chap. Behold the Lambe of God which taketh away the sinnes of the world, which taketh away the sinnes of his people by his Passion on the Crosse, for the strength of sinne is the Law, and the Divell and all his carnall Ministers, they are yet the strength of sinne, for by that authority that is given to them, they keepe the Children of God under unbeliefe, for Christ Jesus in the end of the Law, for Righteousnesse to every one that believeth, *Rom.* 10. *chap. ver.* 4. for God hath made him to be sinne for us who knew no sinne, that we might be made the Righteousnesse of God in him, and he in us, by the vertue and Divine power of his word in his Gospell, which liveth in us, 2 *Cor. chap.* 5. *ver.* 21. for the word of God is quick, and powerfull, and sharper then any two edged Sword, *Heb.* 4. first. it is quick in apprehension for to divide betwixt the Law and the Gospell. Secondly, it is powerfull for to draw the people from the bondage of Hell and corruption into the glorious liberty of the Children of God, for God will finish the worke and cut it short in Righteousnesse, because a short worke will the Lord make upon the Earth, *Rom.* 9. *chap. v.* 28. for Christ must raigne, but he hath put downe all Rule, and all authority, and power, and Dominion under his feet, that is, all false Doctrine and false worships which belongeth to the Divell and the power of his Kingdome, the last enemy that shall be destroyed is death, and then commeth the end, hereby I plainly understand when the Ministration of the blood of the New Testament, which is the power of God everlasting life and justification, shall overthrow the old Law, and all false Doctrine of carnall men, which I have plainly proved to be the strength of sinne and death to condemnation, then there shall be an end of the outward man in the flesh; for all the Children of God shall be gathered into the unity of the faith, and of the knowledge of the Sonne of God, by the powerfull preaching of his word in the Doctrine of the New Testament, which is

the

the inward man in the Spirit, therefore being saved and justified freely by grace, we all have peace with God through Jesus Christ our Lord, Now the God of love and peace who hath brought again from the dead our Lord Jesus that great Shepheard of the Sheepe, through the blood of the everlasting Covenant, *Heb.* 13. *chap.* He saith, the great Shepheard of the Sheepe : wherefore I acknowledge there is but one God, and there must and shall be but one Religion, one Shepheard, and one Sheep-fold, and this is the meanes which God hath ordained for to gather the Sheepe into one fold, is by the powerfull preaching of his word in the Doctrine of the New Testament, and we know that the Sonne of God is come and hath given us an understanding that we may know him that is true, and we are in him that is true even in his Sonne Jesus Christ, this is the true God and eternall life, unto whom be all praise, honour, glory, power, might, Dominion, and Majesty, both now and evermore, *Amen.*

I acknowledge that *Davids* Psalmes shall abide for ever, those which are in proose for to be read for Divine service, and those which are in meeter for the people to sing to the praise and glory of God.

Christian Brethren, I have written a booke here in brieſe upon many principall points of Scripture concerning the overthrow of the Divell and the false Church, but by the helpe of God, I have another booke which will come out very shortly to declare these things unto you more at large.

FINIS.

ANS
ALa

The Peti
in P
Ha

Printed by
Fle

d justified free-
us Christ our
ght again from
heepe, through
. He saith, the
wledge there is
gion, one She-
hich God hath
the powerfull
stament, and
n us an under-
re in him that
God and ever-
er, might, Do-

ever, those
ce, and those
aise and glory

briefe upon
rthrow of the
. I have ano-
e these things

AN ANSVVER TO A Lawleſs Pamphlet entituled,

The Petition and Articles exhibited in *Parliament* againſt *Doctor Haywood*, late Chaplain to the Biſhop of CANTERBURY.

By *R. M.*

LONDON,
Printed by *I. N.* for *Henry Seile*, at the Tygres head in Fleetſtreet, over againſt Saint *Dunſtans* Church, 1641.

ANSWER

To the honorable,

the Knights, Citizens, and Burgeſſes of the Commons Houſe in Parliament, &c.

Moſt humbly ſheweth,

THat wee *live under the paſtorall Charge of one* William Haywood *Doctor of Divinity, who hath lately publiſhed, in ſundry Sermons by him preached in his Pariſh Church, moſt damnable and erronious Doctrines full of groſſe Popiſh tenents. And whilſt he was Houſe Chaplaine to the Archbiſhop of* Canterburie, *did licence a Book intituled,* An Introduction to a devout Life, *containing the like Popiſh Doctrines,* &c.

Whoſe practice in Church Diſcipline is ſuperſtitious and idolatrous; manifeſted by ſtrange antike geſtures of cringings and bowings, &c.

In whoſe Pariſh Church aforeſaid, are ſet up Crucifixes, and divers Images of Saints, and likewiſe Organs, with other confuſed Muſique hindring Devotion, &c.

I

1 HEE *affirmed that a Minister hath power to remit and retaine sinnes, and not declaratively, or Ministerially onely, as (he said) some would have it, but actually and absolutely, &c.*

II

2 *He affirmed that every man in his naturall condition is by the fall of* Adam *wounded only, and but halfe dead, &c.*

III

3 *He affirmed that the Virgin* Mary *was free from, and without any mortall sins, &c.*

IV

4 *He affirmed that Confession to the Priest, of our particular sins, is very necessary to the forgivenesse of sinne, &c.*

Particular Erroneous, popish Doctrines, contained in a booke Intituled, An Introduction to a devout life, *&c.*

The said Church is divided into three parts: the Sanctum Sanctorum *being one of them, is seperated from the chancell by a large Screene in the figure of a beautifull gate, &c.*

Seven or eight foot within this holy place is a raising by three steps, and from thence a long Raile from one wall to the other, into which place none must enter but the Priests and the subdeacons, &c.

This

This deske is overlaid with a covering of purple Velvet, which hath a great gold and silke fringe round about, and on this Deske is placed two great Bookes wrought with needle worke, in which are made the pictures of Christ and the Virgin Mary *with Christ in her armes*, &c,

For the preparation of this duty, the said Doctor and three Sub-deacons doe all goe from the body of the said Church, &c.

Then they all advance to the beautifull Gate, where they stand; Then every one bowing to the ground three severall times as they goe; They enter into the Sanctum Sanctorum, *in which place they read their second Service*, &c.

It was proved, that when that Popish Book was printing, the Printer seeing such grosse popery in it, commanded his Workman to stay his hand, till he spoke with the Licencer: so hee tooke his Corrector of his worke, (being a master of arts) with him, and shewed the Doctor divers popish passages in the Booke, saying he durst not print it, &c.

The printer was troubled, and put into the Pursivants hands, threatned with Star-chamber, *except hee would deliver up the originall Coppy by which he printed it, which he refused to doe, for that it is ever their custome to keep originalls by them for their own safeguards*, &c.

But at length hee by promises and threats was constrained to deliver up the coppy wherein the Licence was, &c.

At the hearing of the businesse before the committee, the Doctour was asked in what places it was altered from that he licenced. Hee answered in page 691. *Article* 4. *hee allowed it to be read,* Call to mind the Saints of Heaven, &c. *and the printer had left out the word* mind. &c.

It

It was proved that a Parishioner of his being seduced to Popery, the Doctor was intreated to admonish and reclaime her: and though he had beene solicited three or four severall times, yet hee refused, &c.

Another woman being perverted, her husband got her to go to the Doctor, hoping by his counsell and reasons to have reclaimed her: instead whereof he confirmed her, in saying, that Salvation might be had in the Church of Rome, &c.

He hath caused the Protestation *to bee read and taken in that ridiculous, absurd, and disdainfull manner,* &c.

What was already heard, appeared sufficient cause for his removall, which this Honourable assembly without all question will doe, &c.

His Altar stands dect continually, weeke days and all, and mewed up within the Screene and Rayles as before, some of the parishioners desiring to receive the Sacrament in their Pewes, were denyed it, and sent away without it, and hee forceth all to come up to the Railes still as before. In divers of his Sermons since the hearing of his businesse, he hath with much bitternes inveighed against the petitioners, and at those that goe from their owne parish Church, although he hath so weak a voice that hee cannot be heard by the one halfe of those that come to Church.

FINIS.

HApning lately upon a printed Pamphlet entitled, *The Petition and Articles exhibited in Parliament againſt Doctor* Haywood, &c. and finding many apparent untruths in it, I thought it a deed of charity to vindicate the man, leſt hee ſhould ſuffer in the opinion of them that know him not, and leſt thoſe that are well-affected to him in his Pariſh ſhould be too much ſcandalized by the boldnes of ſome few malicious ones, whoſe blinde zeale I much pity. Knowing therefore the Doctor imploy'd in continuall preaching, and having little leiſure to anſwer for himſelfe, I have endeavoured to give an anſwer to ſome particulars, ſuch as are notoriouſly falſe or ſcandalous, and deſire the indifferent Reader by that little here replyed, which will be found undoubtedly true, to judge of the reſt of their accuſations againſt the Doctor.

Firſt, whereas they call it a *Petition exhibited by the Pariſhioners of Saint* Giles *in the fields*, it were to be wiſhed they would tell us,

us, who they are and how many of them. For as the world reports, the Petition was at firſt ſet on foot by two or three illiterate Tradeſ-men in the Doctors abſence having beene fourteene weeks ſicke, and then ſcant recovered waiting at Court. And whereas in all reaſon & conſcience they ought firſt to have repaired to him (taking offence at ceremoniall matters) to have tryed whether hee would have yeelded to alter any thing or no, they were ſo far from it, that they labourd under hand to procure as many hands as they could againſt him, & though they attempted all of al ſorts many days together, yet they could draw none of any quality, not a Nobleman, not a Gentleman, not a Veſtryman, not a Citizen of any better breeding, but a few ſuch as themſelves illiterate and ignorant, many of them not able to write their names, and ſcant any of them uſing to come to Church. And of thoſe they could not make up 100. taking ſo great advantage of the Doctors long abſence,

ſence, and ſoliciting al perſons againſt him, whereas the pariſh conſiſteth of above 5000. Communicants, numbers whereof are Noblemen, Knights, Gentlemen, and worſhipfull Citizens, as greatly interested in the affairs of the Church, & as much ingaged in conſcience to complain, if they thought the pariſh not well ſerved, as any of the Petitioners, if not more.

(*)

The Petition it ſelfe.

To the Honourable *Knights, Citizens* and *Burgeſſes.* &c.

THis worth obſerving in this Petition, firſt that they touch not the Doctor any way for his life, nor his frequency in preaching, or reſiding amongſt them, none of all which they would have ſpared if they had found any colour to accuſe.

Secondly; where they charge him with popiſh doctrine in his ſermons, tis wel known he hath preached in the Pariſh Church of St. *Giles* within this five yeers ſince hee was firſt Parſon, neer upon 200. Sermons (neither fails hee any week being in health and not otherwiſe cald away) among all which Sermons they except but againſt three, two of them preached about two yeers ſince, the third more then a twelve-month ago. And it can hardly be thought if at any other time he had preached what theſe men could have excepted againſt, they would have failed to have inſerted it.

But for the Sermons, to ſatiſfie the world, the Doctor hath thē word for word as they were delivered writtē, and heere willing to promiſe for him, ſith they are thus publikely traduced, they ſhall God willing, as ſoon as may be, bee publikely ſet forth for every mans reading, and he takes God to witneſſe that hee will not alter, nor adde, nor diminiſh, a word from the coppie by which he preached them.

The particulars of the Sermons.

In the meane time the better to cleer theſe accuſations, hee hath given me certain paſſages of the Sermons complained of, to ſet downe *verbatim* as they were ſpoken, and definitively uttered as his own opinion, which many that heard them will witneſſe to be ſo. And let any man judge by thoſe paſſages, whither it be poſſible for the Doctor ſo far to contradict himſelfe in one and the ſame Sermon, as to ſay what theſe Petitioners would make him.

Out of the Sermon preached *April* 21. 1639 upon *Whoſe ſoever ſinns ye remit they are remitted.*

Yea! What hath man then the authority of impriſoning or releaſing the conſcience? Hath Chriſt put off his power & given it to his Apoſtles? Hath the Father committed all judgement to him, that he may commit it to them, and ſet them as it were in Gods Throne to pronounce ſentence of life or death upon ſinners as they liſt? No, not ſo. A power though Chriſt hath granted, yet it is not an abſolute power, and independent, but miniſteriall onely and ſubſervient. He hath not given over what is proper to himſelfe, but onely honoured men to ſerve under himſelfe, &c.

Out

Out of the Sermon preached *Iune* 7. 1640. upon *Which now of theſe three thinkeſt thou was neighbour to him which fell among theeves?* &c.

Thus miſerably wounded he lies in the way to eternall Perdition, *Adam* and all mankind with him. Halfe dead, becauſe though his body be alive, his ſoule is dead in ſin, and as it were corrupted. Though he have ſome little motion to good, yet hee is utterly unable to fulfill it, &c.

Out of the Sermon preached *Ianuary* 20. 638 upon, *Jeſus ſaid unto her, woman what have I to doe with thee?*

For what concernes the Holy mother of our Lord, I muſt ſpeake freely, I cannot ſee how it can any way advance the honour of our religion, to caſt dirt on her honour, or to wreſt all places in the Goſpell to the worſt ſenſe that may bee made, onely to ſhew her guilty of ſin, and not much holier then other women. Sure I am, wee may be far from adoring her, far from invocating her and cloathing her with Gods honour, and yet confeſſe her ſpotleſſe and blameleſſe from any fowle ſinfull touch, as preſerved by that holy Spirit that choſe her for his Manſion. By ſinfull touch, I meane not Originall guil., nor lighter ſlips, but groſe actuall crimes, and therein have St. *Auſtin* and many ancients to ſecond me, &c.

Out of the Sermon firſt mentioned preached *Aprill* 21. 1639. upon *VVhoſeſoever ſinns ye remit*, &c.

And yet, not as if no ſinner could be forgiven but what the prieſt forgives: Let me not be ſo miſtaken. God is mer-

merciſull at all howers, and hath not bound up his grace in ſuch fetters. But becauſe in great and weighty ones that wound the conſcience deeply, there he would have our ſoules humbled, not onely before him, but before his Miniſters. Where this may poſſibly be done, and without perill, this would be done; where not, we goe not to limit Gods infinite goodneſſe, he hath other wayes of remitting then we imagine, *&c.*

Let any one judge by theſe paſſages which vvere uttered definitively, and not as an others opinion, whether the Doctor could ſo contradict himſelfe as in the ſame ſermons to teach what theſe Petitioners charge him vvith. And let it vvith all be noted, that his Auditory at all the foreſaid Sermons vvas very large, full, and judicious, not one of vvhich ever told the Doctor of any offence taken at the ſaid Sermons or at any other preached by him: Neither vvere theſe Petitioners by the Doctor, or any of his friends heard to find fault vvith theſe Sermons, till ſome yeere or tvvo after they vvere preached *viz.* in *December* laſt, after this preſent Parliament had long ſitten.

Particular erroneous Doctrines contained in a Book intituled *An Introduction to a Devout Life.*

It ſeems theſe Petitioners wanted matter to furniſh up their charge againſt the Doctor, that they have brought in this Book, called in by authority, and burnt five yeers agoe. And by whoſe meanes vvas it called in, but by the Doctors own complaint firſt, finding divers popiſh paſſages, touching invocation of Saints, re-inſerted after he had daſhed them out. The Book is well known by all that know the latin original to be a very pious work, & excellent well worth the tranſlating, and publiſhing in any language (abating onely ſome uſuall ſuperſtitious paſſages touching invocation of Saints amongſt thoſe kind of people, &c. for it was made by a papiſt) & it had been

been diverstimes before translated into Englisſh though the Doctor then knew not ſo much. But knowing it in many things a godly treatiſe, and a booke that might doe much good, if well purged, hee beſtowed his paines the more willingly on it; and never miſdoubting the honeſty of the tranſlator that brought it to be licenc'd, one *Chriſtopher Barrows*, as hee called himſelfe, who came recommended to the Doctor by letter from a ſpeciall friend, after the Doctor had kept the booke with him ſome halfe a yeere, and ſtrooke out all paſſages contrary to our Religion, hee gave it licence in *November* 1636. being then at *Croydon*, by reaſon of the great ſickneſſe in *London*, which cauſed the Doctor to allow the larger time for printing, & to deliver it to the Tranſlators hands alone, But this tranſlator played the knave egregiouſly, For hee kept the Book in his hand after it was licenced, & caried it not to the Preſſe till towards the end of *February* following, and in the meane time had opportunity to make what alterations hee pleaſed. And ſo it appeared he did, for when the Book came out in *Aprill* following, diverſe groſſe paſſages of Popery were to be ſeene in it, which the Doctor was ſure hee had cancelled. Whereupon according to his duty, the Doctor preſently certified the Lord Keeper, and the Arch Biſhop, as their Chaplains can witneſſe, how much he thought the Church and himſelfe abuſed. And the booke was preſently called in, and the mattter was brought in queſtion before the Lords of the Councell, Who required the Kings Atturney to ſend for the Authour, and the Printers, and the licencer, and to enquire where the abuſe lay, which he did, and finding the whole fault to have beene in *Barrows* (who fled inſtantly upon the books calling in, and was diſcovered by his Trunk and papers left behind him to be a Romiſh Prieſt) the Kings Atturney accordingly certified the Counſel Bord. Whereupon a Proclamation went forth immediately for

for the apprehending of *Barrows*, and the D. and the Printers were dismissed without farther trouble.

No reason therefore hath the Doctor to stand to any thing in the said corrupted booke, which lay so long in the hands of a popish Priest to alter it how hee pleased. For this *Barrows* was afterwards Overseer of the Presse, and when the Booke was Printed, carried halfe the written coppy away with him. And how he might play false by inserting new sheetes and adding new passages who knowes; for the Doctor remembers no particulars now but what were turned over before the Kings Attorney, and his leisure vvould not serve to look on many. One thing the Doctor is sure of; The petitioners had little reason to complaine of theo Booke: For it gave them no offence, they never saw a coppie of it till they sought for it about *December* last to fill up their charge against the Doctor. Nor could they have met with it had they not hapned by chance upon *Okes* that Printed it.

Doctor Haywoods *superstitious and idolatrous manner of administration of the Sacrament*, &c.

Here are many untruthes couched together. The *Sanctum Sanctorum*, and the Subdeacons, and the beautifull Gate, are all termes of these mens own invention. The Doctor never so called them, nor any by his aprobation. The Skreene a faire Ornament of the Church, and great honour to that religious Lady who bestowed it, vvas assigned vvhere to stand by the Parishioners, nor can it be placed conveniently but vvhere it now is. The Doctor neither perswaded the making of the Screene, nor contributed a peny towards it, nor knew of what fashion it would be, nor vvas present in the Parish, when it vvas set up. The Ornaments of the Holy Table, The silke curtaines, Carpet, Covering, Books, and much

much plate are all the pious guift of the ſame honourable Lady which beſtowed the Skreene. And being for the decencie of Gods ſervice, and well accepted of by the Pariſhioners, the Doctor had no reaſon to refuſe them. As for the Crucifix, Organs, and Church-muſick mentioned in the Petition, they were there long before Doctor *Haywoods* comming. There is no Deske upon the Lords Table, onely a little ſtay to hold up the plate, nor any ſuch pictures on the Books as the Petitioner ſpeake of. For the Ceremonies uſed in adminiſtring (the ſcornfull deſcription whereof, and his abuſive wit that drew it, the Doctor much pitties) they were none of them invented, nor new brought up by Doctor *Haywood*. His pattern he had from his Majeſties Chappell, not far from that place: Neither did any man ever tell him he was offended with the ſight of theſe few Ceremonies. Yet ſince the Petitioners complaint, the Doctor (as I heard) hath laid them downe; And profeſſes that for matters of Ceremony he will ever be obedient to the lawfull orders of the Church wherein hee lives, nor ever uſe any hereafter, but what authority and generall cuſtome require.

Theſe Articles were all proved before the grand Committie, &c.

This ſeemes a ſhrewd evidence againſt the Doctor, but if well ſounded makes rather for him. For what doth it prove, but that the Doctor beleeved well of his own induſtry in purging out Popery, and credited his owne judgement, rather then the Printers objections, an argument that he had beſtowed good paines in peruſing the Booke? But why doth not the Printer tell us what were the Popiſh paſſages that ſo much ſtumbled him? They were ſuch as the Doctor denies to be popiſh. Three of them as hee remembers the Printer told him of. One

 that

that the Church triumphant praid for the Church militant, which the Doctor as tis said defended. Another, that we ought to desire the praiers of the Saints living upon Earth for us. A third, that before God there is no respect of Prelate, Prince, or People. Not one of these three are objected in the Doctors charge, and I believe the petitioners objected all they could find, But indeed the Doctor heartily wishes, either that the Printer had never come to him, or that hee had shewed him somewhat truly popish, that hee might have had cause to suspect *Barrows*, and to stop the presse. For shewing him such slight things (which in a translation might well enough be borne with, though, not so well perhaps in a new book) the printer lost the credit of his judgement with the Doctor, and increased the Doctors good opinion of *Barrows*, and made *Barrows* thereupon more bold to put in what popery he listed, while the Printers were the slacker to complaine of it.

As for the Originall Coppy the Printer reports to have been wrested from him, the D. wonders what became of the first part of it; for before the Kings Atturney there was produced but the latter halfe: The rest it was said *Barrows* had convei'd away with him. 'Tis well known the Doctor had never sight of the Originall Coppie after it was first delivered to the Presse, but onely before the Kings Atturney, while the falsifications were turned to: For the Coppie was laid up in the Star-chamber office where it is yet.

At the hearing of the businesse before the Committee.

The Doctor said not that the Printer had left out the word Mind, but that *Barrows* had falsified that place and strooke out the word Mind, so that the printer could read it no otherwise. And this the printers examination upon

upon oath confirmed. The Doctor inſtanced in this place, becauſe one of the Printers was ſo impudent, as to ſay before the Committee, there was never a blur, nor any thing canceld in the originall coppie, But it is evident to them that looke on the ſaid Coppie, That where the Tranſlator had firſt made it, according to the Latin, Invocate the Saints of Heaven, the Doctor had ſtrooke out the word Invocate, and put over head Call to mind the Saints &c. And *Barrows* had again ſtrooke out the word Mind, and left it Call to the Saints &c. which was done queſtionleſſe after the book was licenſed, and done of purpoſe. For what reaſon elſe had *Barrows* to run away? or how ſhould the ſame words [call to mind] and the ſame manner of daſhing out be found in ſeverall places in the written coppie as it is?

But the D. takes God to witneſſe, he never allowed any exhortation to invocate the Saints in that book nor in any other, Nor any ſuperſtitious paſſage elſe, contrary to our Religion, wittingly. Invocation of Saints is a point the Doctor hath often preached againſt, publikely diſputed againſt, and ſubſcribed againſt; Nor did he ever in his life favour that Romiſh Error, or abet any that did.

At the hearing of the buſineſſe before the Committee, &c.

The D. denies not, but that this whole ſentence taken together may beare an unſavory ſenſe, but it may alſo as properly beare an Orthodox ſenſe. And the Doctor might very well underſtand it in the better ſenſe when he read it, and not conſider the worſe: and according to the Latine, it muſt be ſo underſtood, *Recordare ſanctos (quibus ſpecialiter devotus es) ut te in cæleſti itinere promoveant* Call to mind the Saints (to whom thou haſt a ſpecial devotion) to help thee in the way to Heaven [call to minde] that needs little defence, for it is in regard of imitating their

vertues [to whom thou haſt a ſpeciall devotion,] that needs not much, There is devotion in calling the Saints to mind, and a ſpecial devotion in calling ſome ſpeciall vertues of ſome Saints to mind, And this calling to mind the vertues and good life of the Saints doth helpe in the way to Heaven. But the Doctor rather believes it might be ſome miſtake, for hee had in divers places before turned [invocate] into [call to minde] and might doe it here, haſtily reading it, and thinking the place ſufficiently purged, without deliberating upon what followed. And yet I Pray who knows whether thoſe words (to whom thou haſt a ſpeciall devotion) were not the hand-writing of *Barrows*, after the Book was Licenſed?

It was proved that a Pariſhioner of his being ſeduced, &c. There is nothing here to be blamed but the Doctors memory, confounded with a multitude of other buſineſſe. Tis notoriouſly falſe, that the Doctor was ſollicited three or foure ſeverall times: For hee never ſaw the Womans husband that reports this, but twice, till he ſaw him at the Committee. The firſt time he met the Doctor going upon earneſt buſineſſe to Weſtminſter, and the Doctor tooke his name, and the place where he dwelt, promiſing to come; Yet appointing no certain time, through multitude of other buſineſſe, forgot it. The man comming againe about a fortnight after, and perceiving his face, and his errand forgotten by the Doctor, went away in a chafe, and came no more.

But it is well known, and ready to be proved, that the Doctor hath conferred with divers Recuſants, and converted more families then one, and brought them to Church; Although he hath great reaſon to take heed how hee talks with women, for that other womans ſake mentioned preſently after. For whereas 'tis delivered, that the Doctor ſhould ſay *Salvation might bee had in the Church of Rome*: It was no ſaying of his, but a queſtion put forth by the woman asking the Doctor whether he could deny it. To whom the Doctor replyed (as

diverſe

diverſe will witneſſe). That what ever might be thought of Papiſts beyond Sea, or of thoſe in former times who knew no other Religion, yet for ſuch as ſhee was, who lived in wilfull diſobedience to the Church wherein ſhee was baptized, and refuſed to be better informed out of Gods word graciouſly offered her, there was no hope of ſalvation.

But above all things, the Doctor wonders any ſhould except against his manner of taking the Proteſtation. What could be more ſolemne? Twas taken on Whitſunday laſt in the afternoon, immediatly after Sermon, before ſo great a congregation as uſually no Sunday in the yeere hath more. It was told the Pariſhioners in the morning publikely that they ſhould take it. The afternoons Preacher ſo ſoon as ever the Pſalm after Sermon was ended, firſt read it in the Pulpit, then took it, ſo did the curate. Warning being then given to ſtrangers, and women to depart, and the Pariſh gathering about the Doctors Pew, the Doctor himſelfe firſt took the Proteſtation audibly in his own perſon, and gave it to others to doe the like. When this was done, there was a place aſsigned, that as many as had taken it ſhould come & ſubſcribe their names in a book, namely, at the Veſtry, on Tueſday following, where the Doctor and the Church-wardens ſubſcribed their names, and others of the Pariſh as many as would did the like, both then and on the next Sunday following.

All which conſidered, it may bee wondred why any ſhould yet doubt of the Doctors ſoundneſſe

neſſe in Religion, notwithſtanding theſe mens objections. For leſt their malice ſhould not ſufficiently appeare in alleaging things colourably true, they have not ſpared to print things manifeſtly falſe, ſuch as theſe, That he hath inveighed againſt the Petitioners in his Sermons, a thing that all his hearers, except the Petitioners, will be ready to ſweare the contrary. That hee forceth all Communicants to come to the Rails, whereas the Doctor knoweth not of any yet that hath ever refuſed to come, till Sunday laſt, being the 27 of *June* 1641. That he inveigheth againſt thoſe which goe from their Pariſh Church, whereas hee never yet reproved or cauſed to be preſented one of his Pariſhioners for ſo doing. That his voice is ſo weake halfe the Church cannot heare him, which none but deafe people will ſay. Nor is it much more to the purpoſe to alleage his keeping the Lords Table within the Screen and the Rayls, a thing that no authority hath yet enjoyned the contrary. As for the Honorable Houſes of Parliament, for both which the Doctor daily prays, they need not be pointed out by theſe men what they have to doe. They ſee I doubt not, how much their juſtice is prejudiced by ſcattering ſuch Libels, expoſing men to obloquie before they are proved guilty. Let mee therefore deſire theſe Petitioners not to ſnatch the power of judicature out of their hands, and to condemne and proſcribe before ſentence, Nor to follow with ſuch implacable bitterneſſe a harmleſſe Miniſter of God, who prayes heartily that God

would

would give them a better minde, And endevours nothing more then theirs, and all his Pariſhes proficiencie in godlineſſe, deſiring them for a farewell to think upon that ſentence of S. *Paul*, 1 *Theſſ.*5.12, 13. *Wee beſeech you, brethren, to know them that are over you in the Lord, and admoniſh you. And to eſteem them very highly in love for their work ſake, and be at peace among your ſelves.*

FINIS.

FINIS.

CANTERBVRIE 28

PILGRIMAGE:

the Testimony of an accused CONSCIENC

For the Bloud of

Mr. *Burton.*
Mr. *Prynne.*
AND
Doctor *Bastwicke.*

and the just deserved Sufferings he lyes under: Shewing the Glory of Refo
mation, above Prelaticall Tyranny.

Wherein is laid open, the reallity of the *Scottish Nation* with the Kingdome of *England.*



LONDON Printed for H. Walker, 1641.

CANTERBVRIES
PILGRIMAGE.

THE juſt God of Heaven, being provoked by Sin, beyond the Bounds of Grace & Pardon, (though he be the Fountaine of Mercy it ſelf) yet will he manifeſt his Power when he is ſo provoked, which makes him to ſuffer *Monſters* to Tyrannize, *Scillaes, Mariuſes, Neroes, Diocleſians &c.* which brought little *Land* to our diſpleaſed Affections: ſuch ravening *Wolves*, like cruell *Beares*, are fitteſt to aſſociate the hungry ſtarved *Monſters*, beyond the *Alpes high Hils*, and not to mixe themſelves into our merciſull government; for *the King of Iſrael is a merciſull King, & our Lawes are full of pitty*, and, which is above all, we profeſſe the worſhip of a gratious, and merciſull God; and thus we learn, that when a people are oppreſt with Tyranny, let them call upon the Lord, and returne from all their evill wayes; and then the Lord will ſet them free, and give them victory over thoſe Tyrants, that ſo cruelly oppreſſe them: as bleſſed be his holy name, he hath now done for us; covering their faces with ſhame amongſt us; ſo that we may ſay with the Poet:

O ſimple fooles, what mean you hence to runne,
You evill chuſe, your wonted will to ſhunne;

Turne backe for ſhame, turne back, and doe not flye,
To live with ſhame, and let your Honours dye,
Why are you gone, are you afraid to dye?
Is no hope left, a fortune here to try?
Shall one vild Pagan boaſt another day,
His cauſe alone hath driv'n you all away?

When the Lord made *England* firſt a *Proteſtant church*, he beſtowed upon her a great Bleſſing: he made her the *ſpouſe of Ieſus Chriſt*, whoſe *Members* are his *Saints on earth*: this was a happy marriage for our Nation and herein have we bin happy ever ſince. Onely what hath bin Eclipſed ſince by *Popery*, makes us miſerable moſt of all; though by many other wayes we ſin: yet this hath bin our greateſt *miſery*. God was provoked by our ſins, when he did threaten us with *Famine, Plague Warres*, & we have often felt his *gentle Chaſtiſements*, but we did not repent, and turn unto the Lord, & enter into Covenant with him: we cryed like wanton Children whilſt we felt the ſmart, but hated not the Cauſe; *God ſent us good Miniſters to gather his people unto him; but the envious mans tares ſprang up faſter in our rotten hearts, then Gods good ſeed: and Satan raiſed up oppoſers, even of thoſe godly Preachers themſelves, to ſtop their mouthes:* Then the Lord permitted blind unpreaching *Prelates*, & *Miniſters* to be thruſt into our *Churches*; who, whilſt they allured us with the beauty of the Temple walls, & drew our affections to behold the huge Cedars of the church Mountaines; but fed us not with the Word of God: they fed us with Leaves and Acorns, like the Beaſt of *Rome*, and with-held from us the truth of Scriptures, the ſavory venſon for our ſoules; and O how blind we were, to ſit ſtill; as if we had enough! But oh, the ſad groans, and heavy ſighes that paſſed from the Soules of Gods holy people, the zealous Profeſſors amongſt us! When Biſhop *Laud* was made *Arch-biſhop of Canterbury*, his

diſ-

diſaffection to the *Truth of Proteſtant Religion*, cauſed his deſigns to be expected as Tyrannous in his *Metropolitan See*, and to be as terrible to the Church & Children of God, as the fierce winds and ſtormes, to the halfe-drowned Paſſengers in the turmoyling waves of the troubled ſea many were our prophets to foretel this ſid diſaſter. And if we looke upon this *Monſter*, we ſhall ſee how high in pride he ſoar'd, whilſt all Oppoſers of his will were indangered thereby to incurre his great diſpleaſure, *whoſe proſecution was without pitty.*

This Ork directed his courſe like a *Canterbury Tyrant*, againſt the faithfull, godly, & *Religious Proteſtants*, labouring to ſuppreſſe Purity: yet being zealouſly affected with *Romiſh ſuperſtition*, and blind *Popery*, roaring in a blind devotion; yet was his ſent ſo ſharpe, that it was hard for any ſincere, godly Profeſſor, to ſhun his pawes, either in himſelf or his Agents. So was his power alſo great, in ſo much, that few could eſcape him; ſo that alwayes, his Priſoners had little hope, either to fight or flye. Amongſt the reſt, look upon *Reverend Mr. Burton*, a grave, and worthy, Religious Divine; how he ſuffered under him, and that for no juſt cauſe, that I could ever heare; but becauſe he was ſo pure, ſo holy, & that *tyrants* will grew ſo great, that neither *piety* nor *pity*, *wife*, nor *children*, would work upon him: No, he muſt have bloud, his eares muſt be cut, & that in vild diſgrace upon the Pillory, *when the tender eyes of all ſpectators, could not refraine weeping, to behold ſo ſad a ſpectacle.* Looke upon D. *Baſtwicke*, a meek, courteous, affable Gentleman; yet to pleaſe the fancy of the bloud-thirſty *Monſter*, muſt ſuffer his eares alſo to be cropt. And how hath *Maſter Prynne*, that admired Lawyer, whoſe Pious, and Godly Converſation, is tranſcendent above moſt; yet had his eares twice clipt, his Cheekes burnt with an hot Iron, his Bookes burnt before His Face,

& each of them constrain'd to live in exile, from wives, Children, families, flock, friends: O monstrous cruelty, thus to trample on the blond of holy *Christians*; what shall I say of *D. Laiton, M. Lilborn, Nathaniel Wickins*, and many others who have bin cruelly imprisoned, censured, whipt, fined beyond the bonds of charity, or *Christianty*, who have bin afflicted with the vast Cave of his illegall, and unjust proceeding Courts, and his large family of *Rotchet Prelates*; which comely *Matrons*, have curbed the mouthes of faithfull Ministers, whilst this great Goat keeper himself, hath *destroyed the grasse upon the Mountaines, prepared to feed the sheepe.*

What lamentation was there then amongst the *Saints*, and godly *people*; how did they mourn to see the *Church* filled with *popery and superstition*, and *Popish Innovations*, and instead of the Ministers of God (in many places) were set the Priests of *Baal*. The good *people* of the land prayed for *Reformation*, but rested (almost) despairing of release.

The *Scots* they rise, and tell our Kingdome, *that the Orcke of Canterbury, that great Monster, and his Agents, have kept away their sister, the Church of England, from Christ her Spouse, and have polluted her with Popery; & that themselves also, are in danger of the same sad disaster and protested that they would lose their lives, before they would permit that their Doctrine should be corrupted.*

Hereupon a Parliament was called, which gave both us and them hope of *Reformation*; we poore soules were so taken with the *Parliament*; that we thought our selves in *Heaven at a trance*, as if all was then done; but yet neglected the chiefest thing on our part, *Repentance, and Conversion to God*: we forgot the Lord, and thought our *deliverance* past: some few dayes passed sweetly, but politike *Canterbury* was so diligent, and Catulous of his owne Inventions; he laboured in the day, and contrived in the night to hinder our *Designes*, and to ob-

 scure

ſaire the bright day ſtarres then appearing; & though not for his Sect, whoſe *intents* were wicked: but being provoked by our ſins, God thwarted our hopes in that Parliament, by a diſſolution therof. This gave his graceleſſe *Land*, great ſatisfaction, his heart began to ſore againe, as high as ever: but this bred ſad thoughts upon the hearts of good *people*, but they were conſtrain'd to *patience*, waiting Gods appointed time.

The *Scots* were counted *Rebels*, and *traytors*, *Souldiers were banded, warres were begun, blond was ſhed on both ſides, and oh how beyond all admiration, was the ſword ſo ſoone ſheathed againe: had they gone on, O the lamentable ſpectacles that our eyes would have ſeene ere this, our Chanels might have flowed with blond, and husband, wife Child, &c. have periſht before each others eyes: yet none able to helpe, the ſword ſpareth, neither the gray haire, nor the tender babe, old age, nor virginity? But ever bleſſed be our God who hath preſerved us.*

The *Tyrant of Canterbury*, provided a ſorrowfull cup, for the Saints he drove his flock, and called his Goates together, themſelves conſtituted ungodly Oaths, & ſinfull Canons, to confirme their *Deſignes*, and their ſilken Doctors, labour to eſtabliſh them, whoſe readineſſe and diligence, was, as if they ſoar'd on Eagles wings, to perfect the ſame; whilſt good and godly men, wept & bewailed the Calamities we then groned under.

The great Monſter, ſtill inflamed with cruell Rage, would have all power, and all Lawes ſubject to him, and his Courts: nay, he would have mens meanes forced from them, and like a cruell Ork, in his owne quarrell, drawes the 3. Kingdomes to a *Controverſie*, to make them ſwimme in bloud; but O our God, *Deliver us we beſeech thee from cruell bloud-thirſty Tyrants. And ever bleſſed be our good God, who in our greateſt need, in the midſt of this diſtreſſe, hath ſet us free againe, by an happy Parliament*, from that forlorne and wofull Condition, in

which

which we were, under ſo great Perills? O let us therefore praiſe our good God, & enter into Covenant with him of new *Obedience*, and write the memory thereof to our unborne Poſterity for ever.

Let us looke upon this cruell Ork, as he is a *Traytor* convicted by the *High Court of Parliament*, and lying under the heavy *ſentence of death*: by whom we have ſo long bin plagued, and groaned under: yet now (by Gods providence we ſhall find) the troubled *State ſet free*.

Let us againe caſt our eyes upon Gods moſt ample bleſſings in the teſtimony of his favours, that we enjoy a mercifull King that loveth his *people*, and as carefull of our peace and profit: Let us, I ſay, magnifie the felicity of our *Realme of England*, for the gratious and mild government of our Royall *Soveraigne*, and the calling, ſitting, and confirming, of that great Aſſembly of wiſe *Senators* in Parliament, whoſe *proceedings appeare like the Balme of Gilead*, to our diſeaſed Nation.

Laus Deo.

FINIS.

MC

To the C
nourable, th
PA
Consisting
CO

SE

there-
with
thereof
Prayer
d lying
have to
oy Gods
free.
t ample
e enjoy
refull of
felicity
uild go-
ing, fit-
wise &c.
like the

29.

A

MOTION

Humbly presented

To the Consideration of the Ho.
nourable, the *Committee* of the high Court of

PARLIAMENT.

Consisting of 18. *queres, concerning the Booke of*

COMMON-PRAYER.

October 8. 1641.

As also, an Honourable

SPEECH,

Made by Mr, Pymme.

Printed for H. Walker, 1641.

MOTION

SPEECH

QVAERIES

Concerning the Booke of *Common-Prayer*.

I.

WHether the Preface before the Booke of *Common-Prayer*, doth not ſufficiently prove that the intent of thoſe, by whom that Forme was eſtabliſhed, were fully reſolved, that afterwards in conveniency of time, it ſhould be altered? *Publiſhed in the dayes of Edward the 6.*

2. Whether thoſe Ornaments wrought with Images upon them, *as Copes in Cathedrall Churches*, and thoſe Garments which the Biſhops weare of woollen, and ſome of ſilk, with linnen *ſleeves* and ſurplices worn by others of the Clergy, be warrantable by Gods Word, to be uſed in our *Churches* by the Clergy, as holy Veſtments? *Iſay*, 30.22. *Deutro*.22.11. *Levit*.19.19. *Luke* 19.35.

3. Whether the Abſolution pronounced by the Miniſter to the people, after Confeſſion, be not direct Popery; and ſuch Diſcipline, as Chriſt and his Apoſtles never left to the Church? *Rev*.3.7. *Pſa*.45.11. *Iohn* 1.29.

4. Whether whilſt the Miniſter prayeth, the people ſhould not rather goe along with him, in what he prayeth: anſwering Amen onely, or ſome ſuch Expreſſion; rather then by breakes to anſwer by reſponds: as it is ordered in the Booke of *Common-Prayer*? *Deut*.27. *Acts* 1.24. 1 *Cor*.14.16. *Acts* 16.25. *Acts* 20.36,37. *Acts* 12.12.

5. Whether the Miniſter, and the people, each changing their part, at every other verſe in the reading of the *Pſalms*; be not contrary to the cuſtome of the *Primitive Church*? 1 *Tim*.4.13. *Acts* 15.31. *Luke* 4.16. *Heb*. 2.12.

6. Whether all the Canonicall Scripture, ought not rather

to be read through every yeare: then part onely, and the reſt left out, and part of the Apocrypha taken in, and uſed as it is? *Dan.*1 or 21. *Mat.*21.4.2. *Ioh.*5.39.1 *Cor.*16.26.

7. Whither it be not a great abſurdity, to compell our *Miniſtery* to uſe ſuch Songs as are tranſlated out of the *Popiſh Service Book* (and are not in the Scripture) though otherwiſe perhaps leſſe *offenſive*? as *Te Deum Laudamus*, in Engliſh, &c.

The Papiſt Clergy doe delude the people with this hymne to beleeve a moſt abominable lye of a Maid in Saxony. Of whom they have placed a ſtory in their Service Booke, before the ſaid hymn. There was (ſay they) a young, and an holy Virgin in a Monaſtery of Nuns, and it hapned once in a great Feaſt, that ſhe was at mattens in the quier. But becauſe her Miſtreſſe did dread her feebleneſſe, ſhe bad her go reſt her in the Dortour. The maid was ſorry, and loth to goe thence, and therefore after ſhe was gone out, ſhe abode a while without the quier. And when this hymne, wee praiſe thee, o God, was begun, ſhe ſaw (in a ſpirituall viſion) heaven open, and the ſiſters quier lift up to heaven. And when they came to ſay after. To thee all Angels cry aloud, ſhe ſaw all the Orders of Angels kneele downe, and with great reverence doe worſhip to God, ſinging with the quier. Holy, Holy, Holy, Lord God of Sabboth. And when they came to this. The glorious Company of Apoſtles praiſe thee, ſhe ſaw the Apoſtles kneele downe to God, and ſing forth with the quier. The ſame did the Prophets when they ſung. The goodly fellowſhip of the Prophets praiſe thee. And ſo of the Martyrs. And then all Confeſſors, and Virgins, joyned with them to the quier and ſang forth with them with great joy. And when the laſt verſe was in ſinging. O Lord in thee have I truſted, the quier came eaſily downe againe toward the Earth, and Heaven cloſed, and that heavenly blisfull Company was ſeen no longer.

This blaſphemous lye is related in their Papiſh Service Booke.

8. Whi-

8. Whither to ſtand up at the repeating of the *Creed*, be a *Ceremony of abſolute neceſſity*? *Acts* 28.23,24. *Ezek.*23.26. *Eph.*6.11. *Phil.*4.1.

9. Whither in order of the 3. *Collects*, that for grace, ſhould not rather be firſt uſed, but is laſt, and after praying againſt our *enemies*, or for *peace*? And whither in that Collect for grace it be proper to call it the beginning of the day at 10. of the clock; or to call it night, at 2 or 3 in the afternoone, as it is there uſed? *Exod.* 22.29. *Rom.*8.23. *Rom.*11.16. *Mat.*6.33. *Iohn* 5.44.

10. Whither that *expreſſion*, Almighty, *and everlaſting God, which onely worke ſt great marvels, ſend downe upon our Biſhops, &c.* be a warrantable *Prayer* fit to be uſed? *Mark* 11.24. *Rom.*12.12. *Mat.*21.13.1 *Pet.*3.17.2 *Sam.* 17,18,19, *&c.*

11. Whither it be not according to the primitive Church, and after their Diſcipline rather to read the Goſpell before the Epiſtle, then after: the Goſpell being firſt preached by Chriſt himſelfe, and the Epiſtles written by the Apoſtles afterwards? *Mat.*13.11. *Marke* 13.10. *Acts* 13.24. *Ioh.*19.39. *Gal.*4.13.

12. Whither ſuch *Iewiſh Ceremonies*, as to bring Offerings to the Curate, are not utterly aboliſhed by Chriſt? *Eph.* 5.1.2. *Heb.*10.10. *and ver.*11.14.

13. Whither our almes doe deſerve any thing at Gods hand? If not, why ſhould we pray God to accept them, as is uſed in the Prayer for Chriſts Church militant here on earth, (as it is titled) *Mat.*6.1,2,3,4. *Rom.*3.27, *Gal.*2.16.

13. Whether the Miniſter is to joyne with the people to pray for Gods Heavenly grace; *Eſpecially*, for the Congregation preſent, as it is uſed in the ſaid prayer, and not rather *particularly*, becauſe Gods eſpeciall Graces doe belong onely to his Elect? *Ioh.*4.10. *Iſay* 37.21. *Ezra.*10.1,2,3. *Acts* 4.31,32. *Iohn* 17.9. *verſe* 20.

15. Whether the geſture of kneeling, ought to be uſed, at the receiving of the Sacrament of the Lords Supper, rather then to ſit, as the Apoſtles did; the contrary being never commanded in Gods Word, nor practiſed in the Primitive Church? *Math.26. Mar.14 Luke 22. 1 Cor.11.*

16. Whether it be of any *conſequence*, to demand of the Infants Godfathers, & Godmothers (as they are called) whither they forſake the Divell, &c. or whither they *beleeve* in God, &c. And they to anſwer in the childs behalf, as grounds of receiving the Child into the Church, and bapitzing it? *Mat.3. Acts 18.25. Rom.6.3.1 Peter 3.21.*

17. Whether it be lawfull to ſigne the child on the forehead with a *Croſſe*, there being no *precedent* for it in GODS Words, *it being onely a Popiſh Ceremony? Ezek.13.3. Ioh.*, 10. 5, *Mat.15.6.2 Cor.6.6.1 Iohn 5.21.*

18. Whither the child be not ſufficiently baptized, that is baptized in the name of the Father, and of the Son, & of the Holy Ghoſt: that it muſt be brought to the Biſhop after to be confirmed of him? *Mac.3.11. Mar.1.4. Ioh.1.33.1 Cor.1. 14,15,16.*

Many other *quarees* concerning Matrimony, and concerning viſitation of the ſick and the Buriall of the dead, and the Churching of women might be made. But to fould up all in that one ſaying, preſenting them together in the laſt place with that expreſſion at the beginning of Commination: The words are theſe,

> *Brethren, in the primitive Church, there was a Godly Diſcipline, &c.*

And by and by after, is ſaid againe.

> *In the ſtead whereof, untill the ſaid Diſcipline may bee reſtored againe (which thing is much to be wiſhed) it is thought good, that at this time in your preſence, ſhall be read the generall Sentences, &c.*

Mr. Pym

Mr. Pym his worthy Speech in Parliament,

THE distempers of this Kingdome are well knowne, they need not Repetition; for though we have good Lawes, yet they want their *Executioner*: if they be executed, it is in a wrong *sense*. I shall indeavour to apply a *remedy to the breaches* that are made. And to that end, I shall discover first the quality of the *Disease*.

1. There is a Design to alter Law and Religion, the Parties that effect this, are *Papists*; who are obliged by a maxime in their Doctrine, that they are not able to maintain their Religion but to extirpate all others.

2. The second is our *Hierarchy*, which cannot mount to the hight they ayme at, without the breach of Law:

To which Religion necessarily joyne, that if the one, the other falls.

3. *Agents* and *Pensioners* to forreine States, who see, we cannot comply with them, if we maintain the Religion established with us, contrary to Theirs, here we intend the *Spanish white Coal-worke*, which are of most effect for *Earthly favorites*, as for petty promotion, not *Conscience*. And such are our Judges Spirituall and Temporall. Such are also our Counsellors of State, all the se sealed in their contrivements, that aymes at one end, and to this purpose they walk on foure feet, discountenancing of *Preachers*, and men vertuous for Religion, *persecuted under the Law of Purity*.

The second is the discountenancing of Preachers of contrary dispositions.

3. *The negotiating with the faction of Rome, by frequent Preaching, and instruction to people of the absolute Monarchy of Kings. Here follow several Heads.*

The

THe politicall *interpretation* of the law to ſerve the times, and thus to impoſe *taxes*, with the colour of law. A Judge ſaid it, when *a habeas Corpus* was paid for, by keeping the King in continuall want, that he may ſeeke to their Counſells for *reliefe*. To this purpoſe they keepe the Parliament in diſtaſte that their Counſell might be taken. The King Himſelfe is brought to this, like a woman that uſeth her ſelfe to poyſon, when ſhe might eate good meat. Search the Chronicles, and we ſhall ſee, no King ever uſed Parliaments that was brought to this want, Arbitrary proceedings in Courts of Juſtice; we have Law left to the *Conſcience* of a ſingle man, all Courts are now of *Conſcience*.

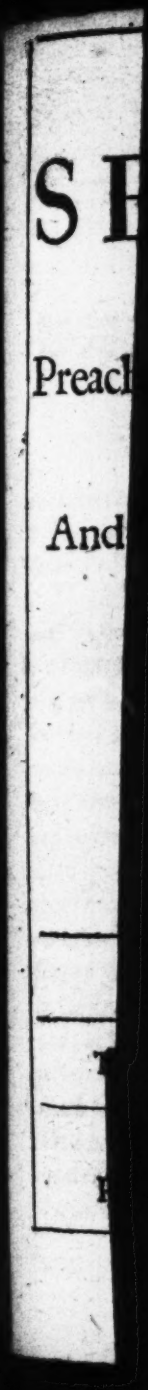
Plotters to inforce a warre between France and Us; that when we had well wearied one another, we might be brought to what ſcorn they pleaſed. The pertition wall is only Unity, the ſuddain diſſolving of Parliaments, and puniſhing of Parliament men, to affright us from ſpeaking what we think, one was committed, for not delivering up the Patitions of the Houſe, a Declaration which ſlandereth our procedings, as full of lyes, as letters, who would have the firſt ground to be our Example; and *Papiſts* under appearance to the King his beſt Subjects; for they contribute money to the warre, which the *Proteſtants* will not doe.

The other is the Military, by getting places of importance into the *Papiſts* hands, as who were Commanders in the late Army, but they who were ſtrong in Arms, but they, to whom their Armor is delivered contrary to the Statute.

Their indeavours are to bring in ſtrangers to be billitted upon us.

We have had no accompt of the Spaniſh Navy, and our feare is from Ireland, the next is papiſticall, that proceeds of Agents here in *London*, by whoſe deſires many *Monaſteries* and *Nunneries* are erected.

FINIS.



SIX 30

SERMONS

LATELY

Preached in the Pariſh CHURCH of *Gouahurſt* in KENT.

And afterwards, moſt maliciouſly charged with the Titles

Of { *Odious,* *Blaſphemous,* *Popiſh,* and *Superſtitious,* } Preaching.

Now publiſhed by the Author, *I. Wilcoks*.

TACIT. *Si accuſari fas eſt, nulli licebit eſſe innocenti.*

LONDON,
Printed by *I. Raworth.* Anno Dom. 1641.

To the Reader.

CHriſtian Reader, thou mayeſt wonder to ſee the Preſſe ſhould be ſo much at leiſure, as to ſuffer Sermons to live by her impreſſion, which hitherto ſhe hath given to ſo many ſeditious, and libelling Pamphlets; I will tell thee, if theſe Sermons had not been cenſured of blaſphemy, falſe doctrine, leading of ſouls to hell, &c. they had never paſſed: Theſe are the titles under which they have been crucified, and with them the Author, ever ſince they firſt breathed; they were baptized with theſe names, and now muſt moſt unfortunately live to be branded with them. I could have put them to death, as they are worthy, for being ſo unfortunate, but that my hope is they may out live the diſgrace. I am of this opinion my ſelf, that had there been any excellency in them, ſuch windes would have blaſted them: Indeed from the very firſt they never were appointed to live above an houre, and therefore had no more coſt beſtowed upon them, then what I deemed, might both make me a faithfull diſpenſer of my Talent, and them profitable to a private congregation. Could they but have paſt amongſt ignorant Mechanicks and Weavers, *they had never been expoſed to any juſt cenſure of learned, and to be feared judgements. I have not added or ſubſtracted any word of ſubſtance, to, or from them; leaſt if I had put them into any other dreſſe, I had made the truth of them, which I do only ſeek to vindicate, ſuſpected. I would only adde thus much for my ſelf, that I did preach two of them on a Sunday. I have no reaſon to take it ill, that I am reported to be the ſillieſt, and weakeſt fellow in a Pulpit that can be, I now make that ſufficiently known unto the world my ſelf: yet I would fain be cleared from*

blasphemy, false doctrine, and odious preaching, leading of souls to hell: I could have borne innumerable other outrages, and lashes of their tongues; but God only knows how much my soul hath been overcharged with these imputations. It is not my case alone, others of my brethren, infinitely deserving better, have been engaged as deeply: Our backes are daily plowed upon, they say unto our souls, ly down that we may go over. Δια δ' ου κ ἐχε νήλυθ- ὑπν-. The Lord will surely awake out of sleep; He seems to them, Non advertere quia non animadvertere, and because punishment is not presently executed, they swell in the prosperity of their proceedings: But he will shortly shew, that these things have been both visa & invisa, he hath seen that their time is coming, and therefore lets them rige. I shall with patience possesse my soul, and commend my cause to God, and my just excuse to thee, Christian Reader, whose I am in Christ Iesus.

J. W.

THE

THE FIRST SERMON.

JOHN 20. Verſe 19, 20.

He ſayd unto them, Peace be unto you: and when he had ſayd, he ſhewed them his hands and his ſide.

THe words are the ſalutation of an Apoſtle, of an Apoſtle to the Apoſtles; he which was the Apoſtle of the Fathers ſending verſ. 21. to them which were Apoſtles of his own; they are his own words a little after, *as the father ſent me, ſo ſend I you:* But the *ſicut* there, is not *æqualitatis*, but *proportionis*, ſaith *Maldonate*; in regard of the manner of his miſſion, and the matter of his commiſſion there was indeed a *non ſicut*; the work of mediation was only his, of miniſtration theirs; he was to purchaſe, they to publiſh; He was *pax noſtra*, ſo ſaith th'Apoſtle; they but *præcones pacis*, ſaith the Prophet, meſſengers of peace; yet in regard of the authority of the miſſion, and the efficacy of the miniſtration, there was a ſimilitude; their hard fortune in the world, their courſe entertainment amongſt Wolves, (I might inſtance in other matters, but that it is not proper to this Text) may very well be ſuffered to carry ſome proportion; Amongſt the reſt there was a *ſicut* in this, this ſalutation in the Text: when he ſent them the firſt word, he appointed them to ſay were, *Peace be to this houſe, Luke* 10. 5. And now he whom the Father had ſent comes unto them with the ſame ſalutation, to ſhew that he and they were of the ſame miſſion, *Peace be unto you; and when he had ſaid ſo, he ſhewed them his hands and his feet.* I ſhall not need to tell you that theſe words were a uſuall complement amongſt the Jewes; they practiſe it within themſelves to this preſent; *Peace be unto you*, is their ſalutation: even when war is in their heart, they would have peace in their mouthes, and make the

ſymbol of love and friendſhip, a maſk of falſhood and treaſon: to that effect *Joab* greeted *Amaſa* in the 2 *Sam.* 20. 9. *Art thou in health my brother?* but he ſhewed him neither his hand nor his ſide; for there he covertly held his ſword, with which treacherouſly he ſlew him. Little better is much of the only complement of theſe times, whoſe words are ſmoother then butter, and yet are they very ſwords. But there was no matter of any ſuch miſtruſt from theſe words of our Saviour, and to prevent all ſuſpition which poſſibly might ariſe, aſſoon as he had ſaid them, *He ſhewed them his hands and his ſide.*

Indeed the Diſciples were afraid, ſo Saint *Luke* ſaith, *chap.* 24. 37. they had but lately beheld the ſad *Tragedy* of their Maſters ſufferings, and like a trembling Herd when their choiſeſt Hart was ſmitten down, fled amazedly diſtracted at the fall; they looked every hour when themſelves ſhould be marked out for the ſlaughter by thoſe hungry woodmen. They were at this time *aſſembled together for fear of the Jewes*, (the words before my Text) *and the doors were ſhut*; and our Saviours ſudden and inviſible apparition had been enough to have frighted them being in that terrour, if he had not preſently ſayd unto them, *Peace be unto you*, and *ſhewed them his hands and his ſide.*

And yet whether they miſtruſted ſome poyſon might lie in that courtſhip, remembring what treaſon was of late interred in a kiſſe; or whether fear had ſo much eſtranged them, that they were not come to themſelves when Chriſt ſpake, and ſo gave no attention to what was ſaid; he is fain to repeat the ſame over again; and that he might not loſe in their acceptance that which he thought they would ſo highly prize, ſaith *Maldonate*, he ſaith unto them again, *Peace be unto you*, verſe 21. and Saint *Luke* ſaith, *again he ſhewed them his hands and his feet.* Chriſt had received this praiſe in the Goſpel, that he did both *do, and teach*, *Acts* 1. 1. and that he was *mighty indeed, and in word*, *Luke* 24. 19. He practiſed ever himſelf firſt, what he taught others, and though never man ſpake like him, yet his works made a far better report of him then his words, *Ioh.* 5. 36. Indeed he was ſent to bring the bleſſing, and thoſe come to ſteal it rather which come with the voice of *Jacob*, but the hands of *Eſau*: Thoſe which will be right bringers of it, muſt when they come ſhew their hands and their feet; then will they ſay like thoſe in *Eſay* 52. 7. *How beautifull are the feet of them, which declare and publiſh peace!* Chriſt had purchaſed peace; the wounds in his hands, and ſide, and feet were *the chaſtiſements of our peace*, ſo the Prophet *Eſay* calls them, *Eſay* 53. 5. and now he

comes

comes to publiſh it to his Diſciples; and that his laſt act might be made up of a perfect harmony, he brings the Trophees of his victory, the wounds of his body, to ſhew them how and upon what termes he had purchaſed it for them: *He ſaid unto them, Peace be unto you, and when he had ſo ſayd, he ſhewed them his hands and his ſide.*

If we attend only the ſalutation of our Saviour, there were not much to be ſpoken, it was common to others as well; yet it is remarkable in this, His Diſciples had all of them either cowardly forſaken, or ſhamefully denyed him, they abode not by him at the firſt skirmiſh, he was left alone unto the ſhock, and there was none elſe; now he was returned a victorious champion, having broken through the ſteely ribs and brazen bars of death and the grave; and that he ſhould at the firſt word proclaim peace unto thoſe traytors, that not ſued, not ſought unto, he ſhould embrace thoſe fugitives, is contrary unto moſt of the practice of the world, ſuch a greeting doth ill agree with ſuch as they; Curſes upon ſuch occaſions are more in ure then bleſſings; the ſword one would have thought had been more due then peace: but it becomes not Chriſt to be the meſſenger of war; He brought wounds but in his own hands and ſide; he would not give any, though he was content to receive. Such is the mercy of our God ſtill unto us ſinners, he is not *Aeſtimator meriti*, but *largitor veniæ*, as our Church calls him in her Liturgie.

But there is more in it then ſo, *Aliter a Chriſto, quàm a mundo ſalutamur*, ſaith *Maldonate:* it is not for nothing, that contrary to the form of ſalutation, he doth preſently upon the matter repeat the ſame words, verſ. 21. he goeth over it, and over it again, to ſhew that he would not have it ſingly regarded; or as *Pharaohs* dreams were doubled to confirm the viſion, ſo are his words to make good his ſalutation; *Pacem ſubinde dicit, ut per bello ſolamen afferat*, ſaith *Chriſoſt.*

And if we conſider the quality of the peace, we ſhall finde it to anſwer the greatneſſe of the war; before war *Jehues* reply to *Jehoram* ſorted well to every one of us, what had we to do with peace? after war, ſo chargeable a war as our Saviour had ſo lately undertaken, it is not likely an unworthy peace could be accepted; as is the man, ſuch is his meſſage, you ſhall hear more of the worth of both anon.

I had ere now taken the Text aſunder, but that I thought I ought not raſhly to have entred it without ſome ſalutation: I muſt now a while diſturbe the peace of the Text, that I may the better diſcover

unto you the Text of peace. The violation which ſhall be offered, will be redreſſed by the union: A diviſion which is but *morall*, not *mortall*, will b: the better reliſhed in the cloſe: I ſhall at laſt with more eaſe leave it as I finde it, then finde how or where to leave it.

Two words take up the whole Text. { 1 Peace, and 2 The price of it.

1. The publiſhing of peace, 2. The purchaſing of it. In the firſt is *verbum pacis*. In the ſecond *factum pacis*: and when words and works concur, is like to be trueſt peace. Or elſe thus, There is firſt the bleſſing of peace, that is the matter of the Text. Secondly the author of peace, 1. *Pax Dei*. 2. *Deus pacis*. And he is

Two wayes the author of peace. 1. By Miniſtration. 2. By mediation. 1. By publiſhing. 2. By purchaſing; the meſſenger, the maker is one, he which brought it in the firſt words of the Text, *Peace be unto you*, firſt bought it in the latter, and for that end *he ſhewed them his hands and his ſide.*

Again, the publiſhing of peace is two wayes. Firſt, *optatively*, by way of wiſhing. Secondly, *imparatively*, by way of commanding. In the firſt, *Pax vobis*, he wiſheth peace to us, he wiſheth us to it; and therefore ſome of the Fathers have called this more then a ſalutation, *votum Chriſti*; In the ſecond, *Pax vobis*, is as much as, *pacem habete in vobis*; and therefore more yet, than *votum Chriſti*, it is *mandatum Chriſti.*

And here will come in at laſt to be conſidered, the perſons to whom it is proclaimed, for whom it was purchaſed, *vobis*, *Peace be unto you: and when he had ſo ſayd, he ſhewed them his hands and his ſide.*

We begin with the firſt, the bleſſing of peace, 1. *Pax Dei*. It will be too hard a task to make you underſtand that which the Scripture ſaith doth paſſe all underſtanding. The Kingdome of God ſaith the Apoſtle conſiſts in three things, (whereof peace bears the greateſt part) *Righteouſneſſe*, *Peace*, and *Joy*, Rom. 14. 17. *Opus juſtitiæ*, *Pax Letitia*, *effectum pacis*: Joy could not have been at all without righteouſneſſe, righteouſneſſe alone could not have brought forth joy; upon thoſe termes we ſtood till Peace was brought into the world purchaſed and proclaimed: Thoſe two extreams, Gods juſtice and our joy had never come together, till Peace came in the midſt and concluded for us.

Now peace, is that which all things wiſh, it is *votum*, and *ſumma votorum*

omnium: *Aquinas* calleth it, the *summum bonum* of all things. Reasonable Creatures the Angels in Heaven they desire to bring the news of peace, *Pax terris*, *Luke* 2. The devils in hell would be glad of it to; The very enimy of peace to have peace himself, he would not be tormented, nor troubled that troubles all things else, unreasonable creatures, fire and water, whiles they are together, nothing bustles more, when asunder nothing ioyes more in their separation, they fight that they may be at peace all: even senceleſſe things are at an unreſt till in their place, to which naturally they tend in, which only they be at peace; even God himself wisheth so well to peace, that as if he preferred it before all his other Titles, he loves to be stiled *Deus Pacis*, the God of Peace.

Saint *Austin* places it in order, and cals it *tranquillitas ordinis*: as the *Symmetry* among the members when none are out of place; the *Harmony* in musick, when no one note is harsh, or out of tune, such is peace and order among estates. *Maximus* cals it, *ejus quod gratissimum est plena possessio*, when the desire hath its full complement of what most delights it; therefore happineſſe is by some said to be *Pax desiderii*, when our desire hath what it would, then it will be at rest, not before; then it will have peace; But that is not to be had here in this life, not that peace which may estate us in a full and quiet possession of all things we could wish for; it is but *desiderium Pacis* here; we must therefore make two sorts of peace with the School. 1. *Perfecta*. 2. *Imperfecta*, The one is *Patriæ* of the blessed Saints and Angels there; the other is *Viæ* of the tossed souls and Pilgrims here: that consists in a Vnion to one eternall good, this chiefly in Communion.

The first, *Pax vobis*, fitting enough for Christ to wish, but not as yet for you to receive; you are yet but in the way to it; and yet that we may not altogether exclude from the Text. Christ purchased that for you, the peace of God, and therefore it belongs unto you. The glorified Saints in heaven enjoy it by right of redemption from him, by vertue of the price which he paid for it: you may joy in it here, but not enioy it; the remembrance of it will make you love peace the better whiles you live, and teach you to keep peace here, which to the preservers of it, is a *Symbol* and token of that blessed peace there.

But the peace is to be stated according to this life, and that is but *imperfect*; at the best but imperfectly perfect: it is three-fold; and to note that *Tribus vicibus pacem dicit.*

1. Peace in heaven with God above us, that is *Pax æterna*; it is but begun here in this life, and they have it to whom Christ saith, *Pax vobis*; there was a warre betwixt God and us; he was become our enemy, and in that great inundation had swept us all away for ever, but that Christ, like the Dove with the Olive Branch in his mouth, brought us peace, reconciled us to him; he is our peace which hath made of both one, saith the Apostle, *Ephes.* 1. 14. he which was *factus unus ex utraque* one Person of two natures, was *faciens utrúmq; unam*, two natures into one peace.

2. Peace within us with our own hearts, *Pax interna*: that *Caro semper militat contra Spiritum*, saith St. *Chrysost. Tom.* 1. *p.* 1041. It is not so much, that that war is to be still continued, there can be no peace there, till all the lusts be subdued: God forbade *Israel* to make any peace with the *Canaanite*, victory onely which will not be till death must put an end to the Battell. But besides, there is a warre not onely against the soul, but in the soul, *in sinu*, the soul it self is wounded and cast down, and overthrown; it lies upon a Bed of thornes, between hope and fear, between faith and fainting; some have been so deeply engaged in it, that they would have rid themselves of their souls to be rid of it, but now a peace here is concluded, a peace made with God above, and soon will there be peace in our hearts within: whiles the Lord of Hosts was up in arms the very powers and forces of the soul mustered themselves against her self, but now he is down, and is reconciled: *Why art thou so vexed, O my soul? and why art thou so disquieted within me?* and why say you then, you rebelling fears, unto my soul, that she should *fly as a bird unto the hill.*

3. Peace with others without us, *Pax externa*: the Angels proclaimed this from heaven at the Birth of our Saviour, *pax terris*; and all the world was then at peace, in token whereof *Janus* was shut up. I shall not doubt to say that this peace (peace amongst men) is part of our Saviours wish, and of his will too, and therefore when he sent his disciples, he bade them ever say first, *pax huic Domui*, and we know how much the Apostles preach it, as their Lord commanded them. Civill peace is after spirituall, the greatest of Gods blessings, with it an *hand full of herbs* how sweet is it? without it an *house full of Sacrifice*, what good is it? Therefore the Primitive Church, saith *Tertullian*, ever used to pray for it, *orbem pacatum*; and the *Psalmist* bids us remember to do it, *Oh pray for the peace of Jerusalem, they shall prosper that love it*, Psal. 122. 6. *They shall have joy that counsell it*, *Prov.* 12. 20.

They

They ſhall be bleſſed that make it, Matth. 5. 9. How great a reward ſhould he finde in heaven? how glorious a name ſhall he leave upon earth that could bring it to paſſe?

I paſſe unto the next, the Author and Giver of Peace, the God of peace. Chriſt himſelf is the Author of it; *omnis benedictio a majore*, ſaith the Apoſtle, and no bleſſing greater than peace, none greater to give it than Chriſt; when he was born, it was *Zenium Chriſti*, ſo St. *Cyprian* calls it, *Encænium Chriſti*, ſo *Bonaventure*. The chief part of the Angels ſong, *Peace on earth*; his firſt gift when he went away, it was *Donativum Chriſti*, my peace I give unto you, my peace I leave with you: his laſt Legacy; men uſe at the laſt, to give their beſt things unto their friends, and Chriſt had no better then peace to give; he gave it by way of Teſtament then, upon his Good-Friday farewell, by way of Teſtimony he renews it now as upon his Eaſter Salutation, that he might remember them afreſh now, of what ſo late he bequeathed them then, ſaith *Chryſoſtome*. It was the laſt thing he thought on before his death, it is the firſt thing he thinks on now after his riſing, the firſt and the laſt with Chriſt, and yet for the moſt part the laſt and the leaſt with us Chriſtians; and to ſhew how much himſelf was the cauſe of peace, he is called *Pax noſtra*, *Epheſ.* 2. 14. And every where in the New Teſtament, *Deus Pacis*, and God as if he took better liking to that Title, then any of his other, is no where ſince ſtiled *Dominus Sabaoth*, but *Sabbath*, not of hoaſts, but of reſt, not of power but of peace.

1. Now he is the Author of peace; ſo the Church in one of her collects cals him two wayes. 1. By *Miniſtration*, he was not content the Angels only ſhould be Heralds of it, or that men alone ſhould be *Evangelizantes pacem*: himſelf came to Miniſter, to grace our Function the better, and if of any thing, it is moſt fit that he ſhould be the Miniſter of the beſt things; It was neceſſary that peace ſhould be publiſhed, there will be no laying down of Armes till then: but why Chriſt himſelf ſhould be the Miniſter of it, was ſure to ſet the greater price on his peace, to ſhew its dignity, his dignation, he which bought it, alſo brought it, the Maker of our peace would be the Meſſenger of it.

1. And now he brings it. 1. *Optatively*, by way of wiſhing, *Peace be unto you*. Thoſe ever ought to do that at leaſt which ſay it, there ought to be an intendment at leaſt of peace, if it cannot be had, yet it were to be wiſhed, to be ſincerely deſired; there ſhould be

votum pacis in corde, as well as *vox pacis in ore*; or else twere fairer dealing to march on furiously with *Jehu*, to say plainly, what hast thou to do with peace? then falsely with *Joab* and *Judas* to salute and kisse, and to betray and kill. It is pitty that the Language of Heaven should ever usher in any project of hell, that black purposes should come cloathed with the whitest Ornaments, that dark fiends should speak like glorified Spirits, and under pretence of prayers devoure up houses, under the colours of peace, contrive mischief and destruction.

But our Saviour intended it sure, and therefore wisheth it to them, and in it whatsoever else goods to be wished for; Peace is the Breviary of all votes, *Pacem te poscimus omnes:* The Apostle cals *Evangelizantes pacem, Evangelizantes bona, Rom.* 10. 15. As if all good things were in peace, that is the best comment upon this complement, they which wish us peace, wish us all good things: besides, both *Bonum jucundum & fœcundum*, they are the chief goods; we look after pleasant and profitable goods. Peace is both the *Psalmist* saith, *Psal.* 133. *Behold how good and pleasant a thing it is, like Aarons ointment*, it is *bonum amabile*, and like *the dew of Hermon*, it is *bonum utile*. Peace and plenty ever go together: Abundance of peace were not so fit a phrase, if it were not to shew that abundance, is ever the effect, the fruit of peace. But Christ doth not only wish this, but also will it, he commends it to them, and commands it them both under one, his teaching was ever with authority.

2. *Imperatively. Pax vobis*, is as much as, *Pacem habete in vobis*: if it were not good for us, he would never wish it, much lesse command it; and this here is but a remembring of them, saith Saint *Chrysostome*, of what he had before so oft told them, of having peace one with another. If his authority was doubted then; sure it was sufficiently confirmed now: now he was risen from the dead, and had conquered all those enemies of peace, even death it self the last enemy of all. To speak of peace, to advise to it, to enjoyn it was a very fit time: *Dives* in hell desired no more, then that one should rise from the dead to teach his brethren.

Now the peace which commands us is { *Oris.* *Operis.* *Cordis.*

1. To speak peace for strife, like to flames gather life by breath; angry words are ever heralds unto warre; they that will pursue peace must

must keep *their tongue from evils, and their lips that they ſpake no guile:* Curſes and reproaches are *like armes of ſtraw to the fire of wrath*, ſaith *Camerarius*, they adde fuell to it; but a *ſoft anſwer*, ſaith *Solomon*, allayeth it. The Apoſtles though they had tongues given them like fire, yet they were ſuch as had light, as much as heat in them, and that heat which was, was cooled with a blaſt of winde, *Acts* 2. And heat can do no harm where it is governed by light; there muſt be *habete poteſtatem in verbis*, before there can be any hopes of *habete pacem in vobis*, they know not the way of peace, which know not how to do that.

2. The next is *Pax operis*, To practiſe peace: Chriſt did both, they heard him ſpeak, and *he ſhewed them his hands and his feet*, to confirm his practiſe, he was *mighty in deed and in word*: the Scripture places deed ever firſt where it ſpeaks of Chriſt, *Acts* 1. 1. *Luke* 24 19. to ſhew there was moſt worth in that; and Chriſts action ſhould be our imitation, when we ſpeak peace, we ſhould ſhew our hands that we practiſe it, that we labour for it, not *Joab* and *Judas* like, have peace only in our mouth, but a ſword or ſtaffe in our hand: But it is poſſible our labour may be loſt, as *Davids* was in *Pſal.* 120. *I labour for peace, but when I ſpeak unto them thereof, they make themſelves ready for battell.* It is likely we ſhall ſpeed no better then Chriſt told his Diſciples, when as he ſent them forth with the like ſalutation, *Pax huic domui:* as it hits and meets with the Son of peace, ſo it will be retained, elſe returned back to us again; yet there muſt be ſtill

3. *Pax in corde*, a well wiſhing unto peace, an hearty deſire of it; not to let enmity take up any room there, to expreſſe it by free motion of it, by glad receiving it, by ſeeking and ſuing for it, by ſending after it and purchaſing it; till this be ſeen, we ſhew not our ſide, how it bleeds after peace: This is Chriſts wiſh, that we would do thus; and this is not only commended unto us, but commanded us: *Pax vobis (i. e.) habete pacem in vobis.*

And let it now paſſe for an injunction, and not only for a ſalutation: Love is of the ſame nature with peace: our Saviour calls it a new Commandement, *John* 13. 34. Peace hath ſomewhat the advantage of that our Saviour ſpeaks of, and that only to *Peter* after his reſurrection, but this he gives in charge to all his Diſciples: *Pax vobis*, is he to them.

We come to that now; the Perſons to whom it is enjoyned, his Diſciples; they were then gathered together, and their Congregation

did fitly represent the Church of God: only they were gathered through fear, these through love: Now peace is never so fit as at a meeting, be it from what cause soever, whether of love or fear, there to be published, then to be entertained.

When men are *simul*, there ought least of all to be *simultas*: Peace is the *Cartilage* which keeps the members together, the bond of peace the Apostle calls it, because the Church like a sheafe, hath by it all her ears of corn kept from shattering together; This was the peace of Christs principall intendment, *Pax Ecclesiæ*, that they should alwaies be, as their bodies were conjoyned, so have their hearts and mindes united: as they are of one place, so have all one peace: we cannot say with any successe, *Pax huic domui*, if they be not of one minde in the house.

Saint *Basil* reports with astonishment what he had by experience found in his travells, that when in all Arts and Sciences, and societies, he saw peace and agreement: *tantum in Ecclesiâ Christi pro quâ ipse mortuus, maximum dissidium*, *Ascet. p.* 186. He reckons it among the judgements of God, and we can do no lesse, if any time we think seriously of it: he imputes the cause of that to mens contempt of their heavenly King, as *Israels* calamities in the time of Judges, because every man did what they list, and there was no King in *Israel*; they which are rebells to the King will not be ruled by his Law, *sine Rege, & sine Lege* ever go together; and they do little better but deny his soveraignty which reject his commands; they forgo their obedience, which cast of his cognizance; nay with greater rage then the souldiers used him, they rent in sunder his seamlesse coat and break even his bones in peeces, so Saint *Austin* speaks of the Schismatick *Donatus*.

There will be ever in the Church of God haters of Peace. The enemie of peace will be still sowing tares of dissention, ever since the opening of the second seal, *Revel. 6. 4. There was power given to take peace from the earth*: then was *Pax terris*, that part of the Angels song turned into *væ terris*. *Jehues* fury, and *Jeroboams* schisme carry all away before them: The Gospel they pretend to both, as if it had gotten new colours, war and the sword, and not peace, and love.

Yet shall Christs wish take no effect: *Pax vobis*, will sure be welcome to the Disciples: *Pax domui huic*, to the sons of peace here: Those to whom Christ wisheth it, are the same to whom the Angels proclaimed it, *Luke* 2. *Pax terris*, but *quibus?* saith Saint *Bernard*:

rum

non hominibus magnæ scientiæ, & dignitatis sit, sed bonæ voluntatis.

But what and if you will needs reject it? shall it be sayd in vain, *Pax vobis?* if it finde no sons of peace, it will return to vs again; the blessing of peace will be returned to them that plead for it: and that our Saviour pronounceth, *blessed are the Peace makers.*

And blessed for ever, blessed be that Peacemaker who did not only plead for peace all his life, but purchased it by his death, who payd the price of it, his own bloud, who was not only the messenger of it, but the maker of it: and to shew that, *he shewed them his hands and his side.*

2. I come to that now, the second way of Christs being author of our peace, *by mediation*, by purchase; he sayd; *Peace be unto you, and when he had so sayd, he shewed them his hands and his side.*

Others were *Evangelizantes pacem*, the Angels from Heaven, the Apostles on earth; but *procurantes pacem*, none but he: they by ministration having received commission from him, he only by mediation having his mission from the Father: they may be messengers, he only the maker, and in that respect he, and not they, is called *Pax nostra.*

If you require a sign of it, there is the Prophet *Jonahs* in such a storm which would have soon swoopt up the ship and all her passengers; Take me saith he, and cast me into the sea, and then the sea ceased from her raging. *Adam* was the Carrick, in him all mankinde was imbarqued, and that was ready to be swallowed up in the Abysse of Gods high displeasure: take me saith Christ, and let me passe through those angry wounds; only with this difference, *Jonahs* truly sayd it, *Propter me hæc tempestas*; but of him saith *Esay*, *He was wounded for our transgressions*: and those wounds which he then received, here he shewes unto his Disciples: *He shewed them his hands and his side.*

Christ would have the wounds of his passion to be seen after his resurrection, for many good reasons. It is probable he hath them still to shew: In a vision which *Zachary* saw, 13. 6. there is one whether Saint or Angel, is bold to ask him, what are those wounds in thy hands? and his answer is, These are they which I received in the house of my friends. Saint *Austine* saith of the Martyrs, *Omnes suas cicatrices in cælo habituros, non tanquam vitia sed veritatis testimonia. de Civit. lib. 22. chap. 20.* Not as arguments of their frailties, but as testimonies of their virtue. Among the rest there are three not the least.

1. To confound his enemies when they ſhall look upon him whom they have pierced. *Herod* was affrighted when he heard of Chriſts works, and ſaid it is *John Baptiſt* whom I beheaded; even ſo ſhall they be daunted when they ſhall ſee his wounds, and ſay, it is Jeſus whom we crucified.

2. To confirm his friends: *Ad ſananda infidelium cordium vulnera, ſervata clavorum & lanceæ veſtigia*, ſaith *Leo*. *Except I ſee* (ſaith *Thomas*) *the print of his nayles, and put my hand into his ſide, I will not beleeve*, verſe 25. *& vidit & credidit*: the mouthes of his wounds ſpake moſt effectually to his faith, he read beſt in the print of thoſe nayles, the reſurrection of his maſter. The report of Chriſts riſing, was as ſtrange to him, as to *Jacob* of *Joſephs* living, till he ſaw the wagons which *Joſeph* ſent for him, and *Thomas* the wounds which Jeſus ſuffered for him.

3. That he might carry in his body the Trophees of his victory and our peace, ſaith *Maldonate*; that the wound in his ſide might be like the *bow in the Cloud*, the *rainbow about the Throne*, which *John* ſaw in his viſion, *Revel.* 4. 3. or like *the blood on the lentell*, *Exod.* 12. or the *red thred in the window*, *Joſhua* 2. 18. that God when he ſees it, might remember his Covenant, that the godly might flie to his ſide as their ſanctuary, to the holes of that rock, to the ſecret place of the ſtairs of his Croſſe, and hide themſelves in that great and terrible day of the Lord. This was the purchaſe of his paſſion, a place to hide us in: there is no finding of any peace for us murtherers, out of theſe Cities of refuge; no way for us to happineſſe, but through theſe gates of the righteous, in at theſe everlaſting doors: Of the wounds of his ſide, may very truly be ſayd thoſe words of the Pſalmiſt, *This is the gate of the Lord; the righteous ſhall enter in thereat.*

Now, he might well ſpeak of peace, which was made our peace, and wiſh us to peace which was wounded for it: Peace after warre is ever welcome, nay it is the honor of peace, that war is made for it. The embleme of a ſouldier is a ſword in one hand, and fire in the other, with this motto, *Sic quærimus pacem*, and it is Chriſts our Captains word, *Veni quærere & ſanare*; and war deſtroyes all, Peace only ſaveth.

And now me thinks I hear thoſe wounds in his hands and ſide, like ſo many mouthes (for *Quot vulnera, tot ora*) ſaying unto you, *Peace be unto you*; *Videte quantum conſtitit mihi pax veſtra*, put your fingers here and ſee mine hands, put forth your hands here, and put them into my ſide; make not my wounds greater by your infidelity, then

then the Jewes did with all their cruelty; will you not beleeve except you ſee them bleed afreſh in my members, in my ſpouſe the Church? can you ſlight that for which I payd ſo dear? prize you my bloud at ſo low a rate, that upon ſuch ſlight occaſions you contemne the purchaſe of it; will you ſell me again for thirty pence, and cry out ſo many *crucifies*, rather then put up any little injurie? Can you for a ceremony caſhiere all your charity, and ſo readily break the bond of peace; for which I was content to be bound over to inſupportable pains? will you uſe me more deſpightfully then thoſe curriſh Souldiers did? they neither rent my garments, nor brake my bones, and will you tear in peeces that ſeamleſſe coat of charity, in which I have put my Spouſe; as if you were wilde beaſts? and like fierce Tygers, make wide wounds in my body which is the Church? Had I never bought it for you, or being bought, had I never brought it to you, you could not have been more ſtrangely careleſſe of it. All I can ſay unto you, is *Peace be unto you*; theſe wounds in my hands and ſide will ſay more, and *he ſhewed them his hands and his ſide*.

And it will make you think the better of peace whiles you live, if you conſider one thing more, whoſe hands they are which deliver it unto you; if there were any better thing in the world, thoſe hands would not have kept it from you; that ſide would have afforded bloud ſufficient enough to have procured it for you; and you may be ſure it is worth the receiving which Chriſt gives you, you ought not to refuſe that which he bought at ſo dear a price.

I would here winde up all, leſt while I be a factor for your peace, by too much tediouſneſſe I forfeit mine own; but that in Chriſts ſhewing his hands and his ſide, after he ſaid, *Peace be unto you*; is as me thinks imported ſomething of a morall intendment. Saint *Luke* ſaith, they were his hands and his feet; it is likely he ſhewed them all. 1. His ſide, how it deſired their peace. 2. His hands and his feet, how they laboured for it.

In this ſenſe we are to imitate him, the words of our commiſſion are the ſame with his; *Pax vobis*, and *Pax huic Domui* are much at one; and himſelf ſaith, *ſicut miſit me Pater &c.* We cannot ſhew you our ſide how it hath bled for it; our hands and feet how they were wounded for it, that only Chriſt can do, and thoſe wounds he hath yet to ſhew; yet in a morall meaning, we ſhew you our ſide, how earneſtly we deſire it, our hands and our feet, how we labour for it. Elſe

The voice of peace, if the heart be not to wiſh it, the hands to work

it, will do little good; those which come with it on that fashion, are but like the bramble in *Jothams* parable, *Judges* 9.15. which promised peace to those that trust on him; and is likely first to scratch them that lay hold on it: Though one once carried away the blessing from old *Isaac*, I no where finde any ever brought it, which came with the voice of *Jacob*, and the hands of *Esau*. The Scripture joyns *salt* and *peace* together, *habete salem & pacem*, *Mark* 9.50. and that is *sal scientiæ & conscientiæ*, which are matters of the heart and hands, and not meerly of the tongue. Indeed they must be all three seasoned, our words, our wishes, our works; before *habete salem*, there will be no *habete Pacem*.

How ever, let those which are *sal Terræ*, not lose their season: let their feet be shod with the preparations of the Gospel of peace, *Eph.* 6. 15. and that preparation is especially in patient putting up of wrongs: There is no true way of peace to be had there without it. And then will others say; *Quare speciosi sunt pedes Evangelizantium pacem?* their feet must be seen in the wayes of Peace, as well as their voices heard, with the words of peace; it is no right comming to come with the voice of a Turtle, and the talon of an Harpie. To such as you are Christ especially commends peace, in *Pax vobis*, and commands it too, *in Pacem habete in vobis*: do you pray for peace, and plead for it, and practice it, be benefactours for peace, that you may one day receive the blessing of peace.

And now *Pax vobis*, to you all; I promised you to end as I began, *Peace be unto you*. Christ wisheth it to you, and adviseth you to it: you can do no lesse then return him praise for it, Glory unto Heaven, for peace on earth. The Angels taught us that way in their heavenly Hymne; and there is no way like that to keep peace here, than by giving glory there. Unto him therefore in the highest Heavens, who is the Author and giver of Peace, be given all Glory, and praise, now and ever, *Amen*.

THE

THE SECOND SERMON.

LAMENT. 5. 16.

Woe now unto us, That we have sinned.

HEre is *Flebile principium*, a lamentable beginning: This Text comes like man himself into the world, crying; you could not look that this day should bring forth any other childe, then a childe of sorrow: *Ben-onies* are ever the fruits of true fasts: If the day it self could speak, you should have no other voyce from it then that which *Isaiah* heard: A voyce saying, *Cry*, *Isai.* 40. 6. Now if you ask with him, what shall I cry, my Text will direct you in that; *Woe now unto us, that we have sinned.*

Here is a cry to be taken up by all of us; and there is good reason for it. There have been divers cryes already, only we our selves have not cryed, God himself hath cryed in the *Proverbs*, *Chap.* 1. *Verse* 20. *Turn you at my correction*: His Ministers have cryed, and never left crying, *Isaiah*, *Jeremy*, and *Jonah*; our sinnes have also cryed, *Unto heaven hath their cry ascended*, it hath come unto the ears of the Almighty; Judgement also hath begun to cry, and her voyce to be exalted above mercy; only we, as if we were senseless, have stood still at this time, and not cryed at all: But now we do begin, and it is well thought on, before we come into the cry of *Egypt*, a cry of midnight, *we dye all*, *Exod.* 12. 33. Or that dismall cry which shall be in the last night of all, a crying *to the rocks to hide us, and the mountains to fall upon us.* The way not to cry then, will be to cry now: to make our selves cry before we be made to cry; the cryes of repentance prevent the cryes of vengeance, especially when we joyn all of us in this cry. It hath been reported, that the cry of an huge Army hath intercepted the flight of Birds, they have not been able to passe over for it, but have fallen down in the midst: so are Gods flying Judgements to be intercepted: if we cry all of us, as we

we are appointed. I will only adde that advice of a King concerning this crying, and at such a time as this was: that it may be a strong cry, Let us *cry mightily unto God*, *Jon.* 3.8.

But are we to cry indeed? me thinks that were fittest to be done in secret; tears shed in private, are commonly the truest; *Ille dolet verè qui sine teste dolet*, they speak loudest which make least noise; this is to be done, and done often by us: Yet we are to do it in publique too; to weep with them that weep, was ever held seasonable, especially when there is a just cause of weeping as now there is; it will be an unanswerable fault, if the Church shall have just cause to complain of us, *We have mourned unto you, and you have not wept.*

And here we are not as upon a stage, only to personate a crying; we must act our own parts; like him which was to act a lamentable part, that he might do it the better, call to remembrance the death of his only sonne, whom he most dearly loved, and fell indeed into true tears; none of us but have cause enough, if we but call it unto minde, to make us to weep, if not for others sins, yet for our own; *hinc illæ lachrimæ*. They, they alone are a sufficient motive to make our hearts seek vent at our tongues, to make us say at least thus much, *Woe unto us, that we have sinned.*

We should not need this adoe, if we were but of *Davids*, or *Jeremies*, or *Peters*, or *Mary Magdalens* temper, apt to cry: they could *water their Beds, and mingle their drink with their tears*; The Poets fain that *Prometheus*, when he made man, tempered his clay with tears; and yet how hardly come they from us, as if our natures were of another mould? I must needs grant a Corporall Calamity hath fetcht too many out of some, even to a prejudicating of their faith, but when hath a spirituall done the like? is nature such an enemy to the soul, that she can be prodigall of her tears, when any temporall affliction moves her, and so base and nigardly, when a spirituall afflicts her? Woe is me that I have not *Moses* rod, to strike these Rocks: I have not the art to make you weep, no not to weep my self. The Angel of God descend this day, and stir our pools; he touch our hearts, that they may teach our eyes true tears, and our tongues strong cryes, that we may with unfained sorrow say, though it be but the words of this Text: *Woe now unto us, that we have sinned.*

I might have fitted you with a Text of more words, but not of more matter: long speeches are not alwayes strong ones: *Magnum*

in

in parvo, is natures beſt work, ſo it is reaſons, ſo it is religions: Thoſe which are run out in length have commonly leaſt ſpirits in them. How ſhort was *Moſes* cry, yet how forceable? Nay, when he had ſaid leaſt, he ſpake loudeſt, *Exod.*14.45. our Saviours cryes are by the Apoſtle called ſtrong, yet they were long none of them: how ſhort is that which he hath taught us to utter, and yet not the leſſe effectuall? how powerfull was the Publican in that ſhort petition, *God be mercifull to me a ſinner*? The Phariſee ſaid more, but went home with leſſe. There are but three ſyllables in *peccavi*, yet *quantum valent*, ſaith Saint *Ambroſe*. *David* received pardon only for them: it is but little we are to ſay now, we may ſay it in a moment, if we ſay it right; and that we may do that, we muſt ſay ſomewhat of the manner of ſaying it.

If you pleaſe but to obſerve the Text where it is placed, you will finde two neceſſary attendants on it: The Book is a *Lamentation*, the Chapter a Petition; it is as *Auguſtus Ceſar* ſaid of himſelf, when he ſate between *Horace* and *Virgil*, *inter ſuſpiria & lachrimas*: The Author of it was a Petitioner with tears in his eyes, he was like *a Dove upon the Rivers of waters*, *Can.*5.12. His heart mourning, his head dropping: prayers and tears, are the true accents of his voyce, he ſpake with his eyes, aſwell as with his tongue: Lamentations, mourning, and woe are not ſevered, they are joyned by *Ezekiel* in Gods Book, they are not parted by *Jeremy* in his: ſo it is the manner of repentance to aſſume what is due by vengeance, ſhe doth freely undergoe whatſoever juſtice doth award: they belong to her by her own judgement, whatſoever is due by Gods: So ſhe uſeth to judge her ſelf before hand: This is her manner, and to be practiſed by us now, with Lamentation, and mourning, to pronounce our woe. *Woe now unto us, that we have ſinned.*

I may well tearm my Text, the lamentation of a ſinner, or rather the lamentation of ſinners, for we are not in our private Cloſets now; the time hath made it publique, we are to joyn all of us in doing of it, ſo the Text takes us in all, it is not to be ſaid by one alone, but by many, all of us that are hear preſent: *Woe now unto us, that we have ſinned.*

Now in ſaying this, we ſay two things,
1. Our miſery, which is the cauſe of our Lamentation, *Woe now unto us.*
2. Our ſin, which is the cauſe of our miſery, *That we have ſinned.*

We begin with the first, the sence of our misery, and that will bring us afterwards to a sight of our sin; and in that we have two things to be considered.

First, The greatnesse of it.

Secondly, The neernesse of it.

First the greatnesse of it, it is expressed in one word, but that the most significant, and full that can be, if any expression may be infinite, and take in all the intentions of misery, that is it, *Woe now unto us*, it is in that word *Woe*.

Secondly, the neernesse of it for miseries a farre of, do not so much affect our sences, we are not so much touched with them, as to go about to prevent them It was S^t *Iohns* wonder, *Quis vos præmonuit fugere ab irâ venturâ*, that any should take so much thought as to think of that: But this is neer two wayes: First, in respect of persons, it is our own and not others. Secondly, of time, it is not to come, but is come already. *Woe now unto us*.

And by that time we have considered these we shall finde cause enough for lamentation, and finding these effects, look further to the true cause of our misery, which is our sin, take a full sight of that, and that is properly *opus Dei*; I humbly beg of God his assistance, while I dispatch it.

1. Our Misery. That takes up the first place: So it useth in all complaints, especially where our pain is as it is heer, *Woe* is the word, we have it expressed by;

Woe, is a word of malediction and commination, there is a cursing and a threatning ever imployed in that: any mean Grammarian knows the meaning of that interjection. Two wayes only do we finde it used in Scripture. 1. By God, when he denounceth any judgement upon others: So it is often in the Prophets, *Isai.5. Ezek.* 13. and by our Saviour in the Evangelists, *Matth.*23. by the Angel in the *Apocalips*, Chap.18. and Chap.9. 2. By others when they lament any judgement already fallen, or likely to fall upon themselves, in *Ieremy* we finde it often, *Iere.*4.31. *Woe is me now, for my soul fainteth, Iere.*10.19. *Woe is me for my destruction, and my grievous plague, Iere.*15.10. *Woe is me my Mother, that thou hast born me a contentious man, a man that striveth with the whole earth*: Of this sence is this Text: we do even curse our selves in saying of it, at least we make application of that curse which doth belong unto us.

And this is very proper to this time, we are now in hand with that

that w^ch the Apoſtle elſe where adviſeth us unto, *To judge our ſelves, that we may not be judged of the Lord*, by denouncing of a curſe, we take upon us to be Judges; in the Court of Conſcience, we are allowed to do it to our ſelves; it is the part of the diſcipline of repentance, to award that unto our ſelves, which the Juſtice of God hath threatned unto ſinners; ſuch we are; nay the very chiefeſt of ſinners: we do not do it poteſtative, but approbative, we conſent that the judgement of God is juſt: and we cannot judge leſſe doth belong unto us then this; this is the leaſt that we can judge, *Woe unto us*. Now repentance is rightly called by the School a peece of juſtice, it conſiſts eſpecially in awarding due puniſhment: *pœnitentia à puniendo*, ſaith the *Maſter*, *L. 4. d. 14*. We are apt in this matter to follow *Peters* counſell, *Maſter ſpare thy ſelf*: either we ſee not fully what we have committed, that part of the wallet we commonly caſt behinde, or we are but partiall judges to determine what we have deſerved: but true repentance may not ſo ſpare her ſelf; ſhe is to aſſigne all that doth belong unto her ſelf, to appoint in her own judgement, whatſoever divine judgement hath threatned.

And then once *Woe* will be too little, we finde it thrice threatned *Revel. 8. 13*. *Woe, woe, woe*, and when theſe are paſt with S^t *Bernard*, we ſhall finde a fourth, it will be but injuſtice with the King of *Iſrael* to ſmite but thrice, when we ſhould do it five or ſixe times, it will be but to repeat the words ſo much the oftner, and four woes we ſhall in juſtice award unto our ſelves, and thoſe four, from four places. Firſt, From Heaven above us. Secondly, From the world without us. Thirdly, From our own conſciences within us. Fourthly, From hell beneath us; in reſpect of every one of theſe, we have juſt cauſe to ſay, *Woe woe unto me*.

1. From heaven above us.] When we do contemplate the greatneſſe and power of an incenſed Judge, how the Lord of Hoſts is up in armes againſt us, how juſtice muſters up her clouds, and winds, and ſtormes; how *thouſand thouſands, and ten thouſand thouſands*, *Dan. 7.* daily march in his Army; how he cometh with flames of fire, rendring of vengeance; how with him Judgement cannot be prevaricated; no bribes will blinde his eyes; no friends corrupt his affections; mercy dares not plead; tears will not be heard to ſpeak; who is able to ſtand before conſuming fire; who can dwell with everlaſting burnings? How the very *Earth ſhall melt at his preſence* and the *heavens be rowled up, as in a ſcrowle before him*; how he will

rip up the bowels of the heart it ſelf, and ſearch the ſecrets of the ſoul; how he found not ſtedfaſtneſſe in his Angels, and even the Starres are unclean in his ſight: How much more is man a worm, even the Son of man, which is but a worm? If *Moſes* could not abide his back parts, how ſhall we endure his preſence? what can we conclude from this contemplation, but with my Text, *Woe is unto us!*

2. One woe is paſt, but behold a ſecond: If heaven do abandon us, how ſhall the Earth comfort us? If the Lord be againſt us, how can I help? was ſaid by a King, one as likely to help, as any in the world. We may well look about us, but we ſhall finde with *Jeremy*, our *plague is deſperate, our wound is incurable:* When God is angry, he infatuates even counſells, *quos perdere vult dementat.* He makes abortive all policies; you may learn it by *Achitophels*; he ſuffers the Prophets themſelves to prove lyers, as they did in perſwading *Ahab* to battail: he turns the ſwords of Armies againſt themſelves, and their bows into their own bowels; he makes them bring in a ſtrong people, to ſcourge themſelves, as *Iſrael* the *Egyptians*, as children their own rod. He ſmites them *with blindneſſe, and aſtoniſhment*, as he threatned *Iſrael*, *Deut.* 28. 28. If we look to the Church, we finde giddyneſſe; to the Common-weal madneſſe; if without us to the North, *ex malum*, there is a miſt; to the South there ever and anon ariſeth a cloud, threatning a ſtorm; if within us, we may ſay with the Apoſtle, we are in *perils by falſe Brethren*; there are Vipers which will eate up the bowels of the Mother that bred them; treaſons, and conſpiracies fill us with fears; diviſions, and diſtractions adde unto our woes: The world is by *Plato* compared to a ſhop, almoſt whatſoever we look upon, we may ſay with the buyer in *Solomon*, *malum eſt, malum eſt*, it is naught, it is naught. We have cauſe enough, if we conſider it, to ſay the ſecond time, *Woe is now unto us.*

3. And yet behold a third, though there be never ſo many troubles, without us; yet peace within us, would afford us comfort: but let us look within us, and aske, is it peace? *There is no peace unto the wicked*, our own conſciences will tell us that; They are witneſſes to accuſe us of ſin, and judges to condemne us to woe. If they be quiet and trouble us not, our woe is the greater, becauſe our conſciences are ſecure; but if troubleſome, how great is our woe! They are the Books by which we ſhall be judged hereafter: nay,

by

by them we may become our own judges now. Search and ſee if in our own judgement, we may not pronounce againſt our ſelves another woe: how unſufferable are their checks; how evident their accuſations; how faithfull their records: others cannot read them, and may judge us better then we are; we which know them our ſelves, if we will deal truly, muſt needs pronounce a righteous judgement, and that is; *Woe be unto us, becauſe we have ſinned.*

4. Three woes are paſt, but behold a fourth. It is S^t *Bernards* woe, of his adding; if we look below us, we ſhall have cauſe to ſay it, and there we ſhall finde the complement of all woe: can you endure to hear that fearfull ſentence, depart you curſed, without ſaying, *Woe be unto us*? how ready is the cruell executioner of ſouls, the devill, to hale us thither? how wide hath hell opened her mouth to receive us there? could we but hear the diſmall groans, and yelling cryes which they make, that are ſwallowed up into the river of Brimſtone; Let *Dives* ſpeak for the reſt of his fellows, Οὐ ὠδύνωμαι, I am grievouſly tormented; did we but beleeve the woefull extremity which they are in, that are in utter darkneſſe. Let our Saviours report work it into our faith, it is weeping, and wailing, and gnaſhing of teeth; might the duration of it not paſſe for a fable; we have the everlaſting Truth to confirme it, there *the worm dyeth not, and the fire is not quenched*: have we not ſufficient cauſe to cry out, *Woe be unto us?*

How ſhall I make you ſay it, if this will not? hither we are judged, if our judgement be right: we muſt not favour our ſelves and ſay, this ſhall not be unto us: repentance cannot be true if partiall: we muſt thus judge our ſelves, that we may not be judged, *non ſumus bis judicandi*, ſaith S^t *Bernard*: God will ſpare us, if we ſpare not our ſelves. Let us caſt our ſelves down at the footſtool of his judgement Seat, and confeſſe what we have deſerved; Let us come as *Benhadads* ſervants did to the King of *Iſrael*, with Sackcloth about our loynes, and ropes about our heads, 1 *Kings* 20. 32. ſuch coming becomes us beſt this day; Let us caſt our ſelves out of heaven, as expecting only wrath from thence; out of the world, as finding only miſeries there; out of our ſelves, as feeling nothing but terrours there; down even to hell it ſelf, whether we deſerve to be for ever plunged; Let groans fill our ſouls, and tears our eyes, *ve vobis qui ridetis*, in ſuch a day as this is; and let our mouths be filled with cryes, ſaying it often; *Woe now unto us, that we have ſinned.*

But, If the greatneſſe of our miſery have not ſufficiently brought us to that; yet the neerneſſe of it, will work ſome true effects. Things a farre of, work upon our apprehenſion ſomewhat, but not much upon our paſſion; but paſſion muſt be ſet to work now; this day is the paſſion day of repentance. In two reſpects we ſhall finde it neer enough. 1. Of Perſon. 2. Of Time. Thoſe two will adde ſufficiently to the greatneſſe of our miſery, we ſhall not be put to inquire further.

1. Of Perſon, it is our own miſery; it belongs to our ſelves: *Woe now to us.* Others miſeries affect us not much, they work according to their diſtance, of place, or perſon, *Parcit cum proximus ardet*, there begins our perplexity. When our ſelves come to be touched, and repentance toucheth no where elſe, it ſwells in her own bancks, it keepeth ſeſſions at home, and paſſeth iudgement only againſt it ſelf; We, we are the men, to whom woe doth appertain; *noſtra res agitur*, we muſt not put it of from our ſelves, leaſt God lay it on: *To us belongeth ſhame and confuſion of face*, ſaith *Daniel*, *Dan.* 9. repentance threatens none but it ſelf, *væ nobis*, is the voice of it: *Woe unto us.*

2. Of Time. Neither doth it deferre its iudgement, nor put of the evill day farre from us, we deſerve to have it brought upon us preſently, and repentance iudgeth according to our deſerts. Woe *now* unto us: now indeed were it iuſtice with God, to bring upon us all this woe, he hath forborne and given us many times of tryall, but we have deſpiſed the riches of his grace, and his goodneſſe hath not lead us to repentance. He hath come theſe many yeers, looking for fruit, and found nothing but leaves; *now* might he in iuſtice lay his Axe to our roote, and bid cut us down; *now* might he pronounce a curſe againſt us, and make us wither away; he might *now* ſpeak unto us in his diſpleaſure, depart you curſed, and powre upon us all his ſtorms of indignation and vengeance. If we were now to ſtand before Gods tribunall, and to be iudged according to our deſerts, and there we are now placed by repentance; even now preſently, were all this miſery to come upon us.

Now if any thing will work true apprehenſion in us, it muſt be this: *Ira venturæ.* Makes not any deep impreſſion in many of us: the day of death, though we ſee it a farre of, may ſtrike us into ſo ne dumps; but they are never ſo true as

Cum ſit in æſtate ſimilis, jam jamque tenere.

When

When we ſee an hand writing with *Baltazer*, or hear a voyce ſpeaking our doom with *Nabuchadnezzar*, then will our *joynts be looſed*, and our *knees tremble*: Saint *Gregory* reports it of himſelf, that when he expounded that ſentence of *Abraham* unto *Dives*, *now thou art tormented*, he was not able to go on in his Sermon. *Pavore potius indigent quam expoſitione*, ſaith he, to his Auditors; the apprehenſion of the preſent, wrought ſo much upon him, as if the *jam vero*, were *jam rerum*, now to be ſaid to any of us, as it was to him; indeed we are to ſay it our ſelves now, Woe *now* unto us: This certainly will make us ſufficiently apprehenſive of our miſery.

And now as men brought unto ſome dangerous diſeaſe, ever look unto the cauſe that brought them to it, being in a ſtorm as *Jonahs* Marriners were, they caſt about to finde the fountain of it: it is the great conſultation of this Kingdom at this time, to finde out the Authors of thoſe great diſtempers that are in it: So the ſence of our miſery will bring us to a ſight of our ſin, for indeed *hinc illæ lachrimæ*; all our ſorrows come from thence, we muſt lay all our fault upon our ſins, our ſins are the *troublers of our Iſrael*, and that leads me to the ſecond part of my Text. *Woe now unto us, that we have ſinned.*

We came not till now to the cry of true repentance; it is not her miſery ſhe is under, but the ſin ſhe hath committed makes her cry: it is all the note that they have in hell, *Woe now unto us*; but they never come to ſay that we have ſinned; for there is no place for repentance, the ſence of their miſeries makes them only cry, not any ſorrow or remorſe for their ſins: But it is theſe we muſt now cry of; if we be true penitents, our ſins muſt trouble us, and not any other troubles whatſoever.

And now it is fitteſt to be troubled for them, for in times of other afflictions, we cannot ſo well ſpend our tears upon our ſins; torments of the body, will drink up our ſpirits, the pains which we endure, take up our complaints, our ſins are not ſo well thought on, when our ſences are otherwiſe perplexed; ſorrow often proves too late, which is let alone till then; but now we do but make our ſelves miſerable, we willingly aſſume woe unto our ſelves, thoſe woes we ſpake of (we bleſſe the goodneſſe, and long ſuffering of our God) are not as yet forced upon us, but freely aſſumed by us; other ſorrows go not ſo neer unto our hearts at this time, that there may be the better room for the ſorrow, for our ſins; ſins are beſt lamented, when we are otherwiſe well, and not afflicted: *Pharoah* and *Ahab* have done

it

it in extremity, but it came not freely from them, but by force; beſides they lamented their plagues, not their ſins: But it is for theſe that we are troubled; not that we are puniſhed, but that we have ſinned.

And that we may thoroughly be troubled for them, we muſt be ſure to take a good ſight of them; not cover them as *Cain*, nor hide them as *Adam*; not caſt them behinde our backs, but bring them before us, ſet them in our ſight, that God may cover them, while we diſcover them, that when we bring them before our faces, he may caſt them behinde his back: Sin cannot be hid, but when God hides it, we may rake it up, as we do fire in embers, but at the day of Revelation, God will bring it to light.

But then to ſay that we have ſinned, will not be enough to make us ſee our ſins; we have ſpent enough in the commiſſion, Saint *Peter* tells us; ſhall we be ſhort in our confeſſion? If we did go about it, we could not bring all our ſins to our remembrance: Holy men though they have ſtudied the Art of Arithmetike, have fain to ſet down at the foot of their accompt, an indefinite number; *my ſins are more then the hairs of my head*, ſaith *David*, *then the ſands on the Sea ſhore*, *then the ſtars in the firmament*. Our ſecret ſins, S^t *Bernard* cals them, *maris magni reptilia*, they are like the creeping creatures of the great Sea, innumerable: yet as an huge army, though the common ſouldiers be not to be muſtered, the heads and chieftains are: in the firmament the ſtarres are not to be numbred, yet thoſe of greateſt influence, and magnitude are: among our ſins there are leaders, Captains over their hundreds, and thouſands; there are ſome of more tranſcendent magnitude, and maligne influence; we may take ſight of them, and we ſhall not tranſgreſſe the limits of the Text neither; it is to ſay, but ſo much the ofter; *that we have ſinned*.

We begin with *Pride*, that *Primum peccatorum*, as *Syrach* calls it; a ſin which firſt began in heaven, and tumbled the firſt abetters of it down to hell; That Epidemicall ſin which hath infected the race of all mankinde; and like a moſt malignant diſeaſe runs thorough all his veines, from that man of ſin, *the King of all the children of Pride*, as *Job* terms the *Leviathan*, *who hath the horns of the Lamb, but the mouth of the Dragon, with which he ſpeaketh proud words*. Unto the loweſt ſinner amongſt the ſonnes of men, is this peſtilence diſperſed: thoſe which have ſeemed moſt to trample upon pride, and made pretences of voluntary humility, have done it with greater pride, as *Plato* ſaid

of

al *Diogenes*, when he trod upon his chair with greater Pride, then ever he ſate in it: greater pride below often goes about to pull down leſſer pride above; I muſt not ſtand to tell you what the pride of our ſelf conceit is, the magnifying of our ſelves, the deſpiſing of our Brethren, our high looks, and proud ſtomacks, the heigth of our apparell, the glory of our Pompe, how we perch up to the higheſt twig of our eſtate, till the boughs will not bear us, how we look down like the ſonnes of *Anack*, upon our brethren as Graſhoppers; how full every vain of us is of this vice, it is enough to ſee it, and to ſay, *Woe unto us, that we have ſinned.*

The next ſin is *covetouſneſſe*, *Amor ſceleratus habendi*, *the root of all evill*, as the Apoſtle calls, becauſe it gives nouriſhment and groweth to all other ſins; even pride it ſelf hath grown up by it, Idolatry, Prophanation, Sacriledge, Extortion, and infinite others, are troupers in this band: the love of *Mammon* hath begoſten it, the wages of *Balaam*, and the booty of *Gehazi*, and the Vineyard of *Naboth* have maintained it. This alſo is our ſin, *and woe is unto us, that we have ſinned.*

Theſe two, Pride and Covetouſneſſe, have their reſidence in the heart, have uſurped Gods manſion, and left him no room there; But

The third ſin is *Swearing*, which is a cankar in the mouth, an open Sepulcher in the throat, a ſtink that doth aſcend to heaven, which infects the ſacred name of God, the true Generall of Blaſphemies, periuries, lyings, &c. It is a ſin which crucifies Chriſt a new, and tears his very wounds and body in peeces, and ſheds his pretious blood again, a ſin which never goes without a curſe a long with it, which the jealous God will not let go unrevenged. This alſo is our ſin, *and woe is unto us, that we have ſinned.*

I will but name another, a capitall ſin among the Armies of *Lucifer*, it is Drunkenneſſe the ring leader to adulteries, quarrels, wounds, diſtempers, to profanneſſe, uncharitableneſſe: ſwearing flyes into the face of God, but drunkenneſſe defaces the image of God; he is the ſepulcher of the creatures of God, nay he is his own ſepulcher, being entombed in his own bowels; It is a ſin which began with the new world, and hath been cryed down by the Prophets, Apoſtles, Fathers, Paſtors of the Church, and yet they have not prevailed; it is a crying ſin which maketh a loud noiſe in Gods ears; and it is our ſin alſo, *woe now unto us, that we have ſinned.*

I have named theſe four, becauſe of the four woes we ſpake of be-

fore; and indeed if you peruse but the fifth chapter of *Isaiah*, you shall finde a severall woe threatned to each of them. I must not go about to number the rest, I cannot do it, I must say with the *Psalmist*, *Oh how great is the summe of them!* and set that at the foot of the accompt; I can shew you but a part of this great Army, as *Balack* shewed *Balaam*, but let that be enough to make you curse them all, and say, *woe unto us, that we have sinned.*

Let us not now put them off, and say, these are indeed the sins of the times; with *Saul*, *the people have sinned*; *Justus ex accusator sui*, true repentance accuseth none but it self; *I have sinned*, saith *David*, *we have sinned, we have done wickedly*, saith *Daniel*. We our selves are the men, *nos, nos, ad sum qui feci, in me convertite fulmina*; they are our sins that have troubled *Israel*, say it, though to the shame of our faces: Tertul. Let not us be *ad delinquendum expandentes frontem, ad deprecandum subducentes*; Let us say it, and give God glory by our saying it, as *Joshuah* taught *Achan*, but to our own shame, and the confusion of our faces; *For woe now unto us, that we have sinned.*

Ile give you one observation more from the Text, *woe now unto us*; the pain, that is present, so we are to judge, so it would be if that great Judge of all do not forbear us: but the sin that is past, the pleasure that was in it, that is gone; that we have sinned, this is ever the sting of sin. The fruit that it brings forth, is shame, the reward it leaves behinde is death; all the worth of it is woe. *Woe now unto us, that we have sinned.*

What remains now, but that the sence of our misery, and the sight Exod. 31. of our sins like *Aaron* and *Hur* make us, *hold up our hands with Moses* 31. *unto God in crying?* That ceremony is not out of season now, it is all that remains, and let us cry a great and a strong cry unto God, saying: O Lord we have sinned a grievous sin, therefore if thou pardon our sin, thy mercy shall appear: and let us withall beleeve assuredly, that for the strong crying of his sonne, he will hear our faithfull, and untained, though but weak, and feeble cryes; for his satisfaction which he once made, he will forgive our sins, and accept of our repentance. To whom with the Father, and the holy Ghost, three Persons, but one God, blessed for ever, be all praise and glory, now, and ever. *Amen.*

THE

THE THIRD SERMON.

1 Cor 10. 16, 17.

The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? the bread which we breake, is it not the Communion of the body of Christ?

17. *For we that are many, are one bread and one body, because we are partakers of one bread.*

THese words are an argument of the Apostle, and such an argument which is ἀνυπόλογον, taken *ab axiomate concesso*, against which there could be no disputing: he appeals to themselves ὡς φρονίμους, which were able to judge of the truth of it; and if to judge, then to contradict it if not true.

1. Two things are to be taken notice of about it. 1. The Cohe- 1.
rence. 2. The Inference; the cause of it, and the ease. 2.

The first is the point of Idolatry, from which he dissuades his Co- 1.
rinthians, verse 14. *My beloved, flee from Idolatry*, for Idolaters have *fellowship with Divels*; and I would not have you which *drink of the Cup of the Lord, drink of the cup of divels*; which are *partakers of the Lords table*, be *partakers of the table of divels*, verse 20, 21. Neither indeed can there be any communion between Christ and Belial: now they might possibly except; Though they did eat of things sacrificed to Idols, yet they did not beleeve they had any communion with divels, or that they were in so doing made partakers of the table of divels. The Apostle answers that reply by a double argument: The 2.
one taken from *Israel after the flesh*, which did still observe the ceremonies of the Law, and the legall sacrifices; *are not they which eat of the sacrifices, partakers of the Altar?* verse 18. and if of the Altar, then of the Idol which is over the Altar: and though the Idol be nothing, yet of the Divell to whom the Gentiles sacrifice in the Idol, verse 19. The other argument taken from the Christians which are after the

ſpirit, which *have an Altar too*, Heb. 13. 10, though only myſticall, and far ſuperiour to theirs, becauſe more ſpirituall, of which they which are partakers, all worthy receivers have a communion with the things ſignified upon the Altar. The Corinthians themſelves were not ignorant of that; the Apoſtle ſpeaketh unto them as men that underſtood it was ſo, verſe 15. he carries it not but upon his own authority, but with their knowledge and aſſent: *The cup of bleſſing which we bleſſe, is it not the Communion of the bloud of Chriſt? The bread which we breake, is it not the Communion of the body of Chriſt?* and if there be communion in theſe, there is communion in thoſe; if with God and Chriſt in his Altars, then with the Idoll and the Devill in his Altars. This is the coherence, and the inference of the Text.

This being already affirmed by the Apoſtle, and acknowledged by the Corinthians; for his interrogation, *is it not?* is *Emphatica affirmatio:* the whole argument is grounded upon an *Hypotheſis* which muſt not be denied; we make no more work to prove it, but waite upon the Holy Ghoſt's further illuſtration of it, as he ſhall enable me, and your patience permit.

There is one word for the moſt part prædominant in every Text, in this the word Communion is it; it is the chief veine in the body of it, and runs through every line and part, and it is very fit for the ſeaſon: Communion now eſpecially to be ſpoken of; when there is ſo much need of Communion, when faction and diviſion have made the thoughts of our hearts otherwiſe too great, there to have ſome thoughts of communion. That you may know what it is the better, you may conſider three Communions in the Text; they make each of them a ſeverall part.

3. Communions.

1. Calicis. The firſt is Sacramentall, between the ſigns, and the things ſigned; *The Cup of bleſſing which we bleſſe, is it not the Communion of the bloud of Chriſt?*

2. Capitis. The ſecond is the Spirituall, between the things ſigned, and the receivers; *We are all partakers of one bread*, which though laſt in the Text, is the ſecond to be inſerted; becauſe by the Apoſtle it is made the cauſe of

3. Corporis The third Communion which is myſticall, between the receivers, and themſelves one with another; *for we that are many, are one bread, and one body*; or to read the words more agreeable to the originall, and therein I have the judgement of *Beza*; *Becauſe there is but one bread, we that are many are one body.*

The

The first of these is peculiar to the season, the Sacrament at the solemnity of the Sacrament; and the ground of the other two. For first there is *Communio Calicis*; and from thence springs the second, our Communion with Christ, which is *Capitis*; and the third, our communion one with another, which is *Corporis*: Saint *Austine* affirms them all. *Sacramentum Pietatis, vinculum charitatis, signum unitatis, in Johan: Tract. 27.*

I call them all Communions, because they are all *cum unione*; and where there is union, there needs must be communion. Though κοινία in the originall be sayd only of the first which is Sacramentall; and μέθεξις of the other, which is mysticall; yet they are made to differ but as the effect and the cause: the ancient translations know no difference between them, these last ought to have as full and as firm communion as the first: the end of that being to effect these, the Sacramentall Communion for our spirituall, which is with Christ our head; and for our mysticall which is with one another, our body; *Ideo institutum ut corpus in terris capiti quod est in Cœlis coadunetur. Aug. Ser. 28. in Erem.*

I begin with the first, *Communio Calicis*, the Sacramentall Communion; and that because it is the seale of all the rest, the cement of all our Communions, the Union of Communion. *The Cup of blessing which we blesse, is it not the Communion of the Blood of Christ? The Bread which we break, &c.* 1 Calicis.

Now a Communion is rightly defined a relation between two, or union of two or more in one thing which is common. In the sacrament are two things; 1 The signes, 2 The things signed: These two, by the vertue of Divine operation, are made one, and thence is the Sacrament rightly styled, A Communion: untill this Union come, there is no Communion at all, *res terrena, & Cœlestis*, which *Irœneus* makes the parts of the Sacrament, never come together, they are at distance: look how high the heaven is from the earth, *nec veritas a signo, nec virtus Sacramento*, saith *Cyprian*, till they meet in one conjunction; no truth there in the signe, no mercy here from the things signed, till mercy and truth both meet: all the vertue in the Sacrament is in the Union of the parts, and when that Union is, there is then a Communion. 2. Pactio. 1 Outward signe. 2 Inward grace.

Take we a view of the parts; we must know them first, before we can say any thing of their Union, or of the Communion of them.

The first is *res terrena*, the outward and visible signe, which is in effect but one, though in number two, even as the thing signed, one invisible 1 Outward signe.

invisible grace, or as S^t. *Bern:* faith, rather *unus Christus, in quo est omnis gratia*: formally the signes and the things signed, are but one, but materially two, saith the School.

They are two in number, so delivered by Christ at the first Institution, so exhibited by the Apostle, at the reinstauration; and so received by our Church, and all places where rightly received, at the Solemnization; and these two severally considered, and not joyntly, the Bread asunder from the Wine, the better to illustrate the death and passion of our Saviour, which was in the separation of his Blood (which is the life) from the Body: but after they are received, they come together again, as they did this day, the Resurrection, Christ now dying no more. The Commemoration is of Christs death, but the Communion of Christ alive.

The signes being two in number, are severally to be represented, so in the Text, as they are at the time: we consider them in that Order the Apostle layes them down, and content our selves with that reason which *Hierome* and *Anselme* give for his speaking of the Cup first, because he had more to speak of the bread last; not to invert the Order by a figure, but to divert his speech whither he first intended it, Bread being a more proper Symboll of Union than Wine, not so soon falling into parts, not so easie a subject of separation as that is; and of Union his intent was to speak.

The Cup.] that is first mentioned in the Text: by a Synecdoche, it is put for the Wine in the Cup: That which is in the cup, S^t. *Chrysost.* reades it: The Papists which boast so much of their keeping the literall sense of the Sacrament, allow of this figure, no man was ever so much estranged from common speech, as not to understand it: The Wine is the signe, the Cup by a figure put for it; but yet it is not the Wine in any cup. The Psalmist speaks of one, *In the hand of the Lord there is a Cup, and the Wine is mixt, his enimies shall drink the dregs of it.* And in *Jeremy* there *is a cup of Wine of indignation, those that did drink of it did spue and fall, and rise no more.* The Apostle distinguishes from that, and calls it, *The Cup of blessing.*

The Scripture useth commonly to expresse the blessing of God by the Metaphor of a cup: the abundance of blessing by the filling and overflowing of a cup, *Psal.* 23. 5. The *Novell* of the Spouse was *as a round Cup, Cant.* 7. 2. The Heathen used to crown their cups in the time of plenty; and *Calvin* reports that the Jews feasts had their cup, an holy drinking, in which consisted the solemnity of their action, and thence

thence ſeems to come *the Cup of Salvation* the Pſalmiſt ſpeaks of, which they uſed to drink at their ſolemn meetings, in a gratulatory remembrance of their *Deliverance*; theſe are all farre inferiour unto that our Apoſtle ſpeaks of, which κατ' ἐξοχὴν he calls *the Cup of bleſſing*.

Two wayes it may be called the Cup of bleſſing. Firſt, from Gods bleſſing for us. 2. From our bleſſing of God for it.

1. Gods bleſſing of it for us; the words of Inſtitution are, *He took the Cup and bleſſed it*: in which there is a double power. 1. A power of Conſecration. 2. A power of Sanctification. By the firſt the Cup is made a Symboll, ſeparated from a civill or common uſe, to a religious and holy intendment. By the ſecond, the Symboll is made effectuall, to incorporate a right receiver into Chriſt, whereof it is made a Symbol. εὐλογία will extend to both, which is the word for both. *Oecumenius* takes it for καθαγιάζειν, which is *conſecrare*. *Beza* for the other, εὐλογεῖν *pro* ἁγιάζειν, which is *ſanctificare*. Of the firſt there are infinite examples in the old Teſtament, bleſſing of the Sacrifices, the conſecrating of them. Of the ſecond we have a pregnant one in the new: *every Creature of God is good, and is ſanctified by the Word of God*, διὰ ἐντεύξεως. 1 *Tim.* 4.5. Both theſe make the Sacrament neceſſarily to be of Divine Inſtitution; none but God may appoint his ſigne, none bleſſe it but he, to make it effectuall to the receiver; other Creatures are of his bleſſing, in his firſt Inſtitution they had that, *Gen.* 1. and by his bleſſing of them, we receive all our benefit from them; but that was but λόγος, his bare word; and man lives by that, *Every word which cometh from the mouth of God*, *Matth.* 4.4. But in his ſecond Inſtitution, there is εὐλογία the good Word of God; much good muſt needs come from that; the Creature, the Cup which is bleſſed with it, is indeed *the Cup of bleſſing*.

Beſides the true effects of it in a worthy receiver, make it appear a Cup of bleſſing: it is the onely ſap of our Spirituall life, the Antidote againſt the deepeſt Conſumption, the water of life, which whoſoever *drinks worthily, ſhall never thirſt any more. Hauſtus ejus mihi Nectar erit*, it is the Wine of Angels, the *Cup of Salvation*, the *Waters of Comfort*, the Spring-Head of eternall happines. In many things Chriſt hath deſerved well at our hands, but in none ſo much as this. *Super omnia te reddit amabilem, bone Jeſu, Calix redemptionis mee*, ſaith *Bernard*, it is a Cup of *ſpiced Wine*, *Cant.* 8.2. Chriſt kept the good Wine till the laſt, and then gives it to his friends to drink: to his welbeloved to make her merry, *Cant.* 5.1. it is a cup for the ſad heart to chear it, for

the

the merry heart to confirm it; to quench our ſpirituall thirſt, to cure our ſpirituall grief: well may it receive from us theſe *Eulogies*, which receive by it πᾶσαν εὐλογίαν; ſo much bleſſing. There is *Iſaacs* bleſſing, The Dew of Heaven in it; and *Calebs* bleſſing, the ſprings above in it; and that which is above all, and worth all, there is Gods bleſſing, it is *the Cup of bleſſing*: from his bleſſing of it for us, that firſt, and that is *poculum benedictum*, as well as *benedictionis*.

2. From our bleſſing of God for it; *The Cup of bleſſing which we bleſſe*: there is the ſame word for it. ὁ εὐλογοῦμεν, but yet not altogether of the ſame ſence: *Aliter nos Deum, aliter Deus nos*: God bleſſeth us with power, and maketh that to be of force, which he ſaith, we bleſſe God with praiſe; Gods bleſſing is reall, ours but verball: His *cum effectu*, ours at the beſt, but *cum affectu*: his is *operativè*, his word is ever a work with all, ours only *optativè*: it is the greater only that can bleſſe the leſſer, according to that of the Apoſtle, *effectually*: and he is the greateſt, we the leaſt; but *ei benedicimus, cum de eo bene dicimus*; we bleſſe him, when we ſpeak well of him, when we confeſſe his praiſe, when we ſpeak well of him: though ſo well as he hath deſerved of us, we cannot ſpeak. And hence is the Sacrament called *Euchariſtia*, which is a giving of praiſe and thanks, which is the word of inſtitution, *Matth.26.27.* and εὐχαριστῆσαι and εὐλογῆσαι in the Originall are *Synonima*, ſaith *Beza*, to give praiſe and thanks, and to bleſſe.

And yet this is not all the bleſſing is intended, *Cui benedicimus*: hath reference to the Cup, we bleſſe the Cup as well as God for the cup: ὁ εὐλογοῦντες καταστεφάξομεν, ſaith *Oecumenius*. The conſecration of it is the bleſſing of it, the ſetting it a part to an holy uſe, the praiſing of God for it, the praying unto God for a bleſſing upon it; all theſe doth the word of bleſſing extend unto: and one thing more then theſe which is not to be forgot. Εὐλογία is a word for benevolence, and charity, The Sacrament it ſelf was wont by the Ancients to be called σύναξις a *Collection*, a *Gathering*; becauſe there uſed ever at ſuch gathering of the people to receive, to be a gathering for the poor withall. Let not this ſlip, call it a Cup of bleſſing from thence, let the poor receive a bleſſing from you, that you may from God. *Calix* εὐλογίας, of Gods benevolence and charity to you, of yours to his poor members for him; The firſt of theſe belongs only unto us, which have the miniſteriall power of conſecration: *We bleſſe*, the Apoſtle ſpeaks it in our perſons: but the other belongs to you, as well as us, to bleſſe God

God for it, to pray for his bleſſing upon it, but then you muſt remember that your bleſſing is not *operativè*, but only *optativè*, a wiſh; not a work; that belongs to God, as I ſaid before, but this to us: ſo the words *cui benedicimus*, may be ſaid of all: and that is all needs be ſaid of it: The firſt ſigne, the Cup of bleſſing.

I paſſe to the ſecond: the Bread which we break; Theſe ſignes are one, as *Joſeph* ſaid of *Pharoahs* dreams; one in nature, yet two in number, they make both but one part of the Sacrament: one thing is in effect ſignified by both; yet one was not thought ſufficient for us by our Saviour, either to ſhew his death, which is the end of the Sacrament: or to ſeal to our faith, which is the uſe of it, and by two ſignes, as by two witneſſes will be an end of ſtrife. 2. The bread.

We may yeeld three reaſons for it, why theſe, and why both theſe are exhibited by our Saviour.

Firſt, in both theſe conſiſts the chief maintenance of our life, they are the principall ſupporters of it; Bread alone will not ſerve, *Man liveth not by bread only*; nor yet wine alone, there is no living alone by the Cup, though ſome make a ſhift to ſtay by it long enough, yet they cannot live by it; man is made of fleſh and bloud, and needs both to feed him, Bread and Wine; and in our ſpirituall food, Chriſt would have no want: he takes them both, they are the beſt, the cleaneſt food of our life, and ſo fitteſt to repreſent the food of the ſoul. 1.

Secondly, There are no ſuch things to ſhew the death of Chriſt by, as theſe: mark how the Bread is thraſhed, and ground, and ſifted, and baked before it can be fit for good; And the wine, ſtript and trodden, and preſſed, *preſſum antequam expreſſum*, before it is made fit to drink: So was Chriſts body, The Plowers plowed upon his back, the ſouldiers thraſhed him, the Jews ſifted him, the teeth of the Lyons to *Ignatius*, the teeth of death to him, ground him ſmall enough, the grave was the Oven to bake him; So was his bloud; the Croſſe was the preſſe: The Prophet might well ask him, why are his *Garments red?* So many thorns, and nails, ſuch a wound in his ſide, were windows enough to let out all his bloud: The Bread and the Wine, very aptly intimate all this; and this is even all, the end of the Sacrament. 2.

Thirdly, The naturall body of Chriſt, is not only ſignified by the Sacrament, but alſo his myſticall, which is his Church, which is one made up of many beleevers, and is not the Bread one, made of many grains? and the Cup one, made of many grapes? no ſuch Symbolls 3.

of Vnion as theſe are. So are the faithfull kneaded, and knit together, ſo incorporated into one: and therefore ſaith Saint *Auſtine*, Chriſt commends unto us his body and bloud in thoſe things, *quæ ex multis redigunt in unum*, that ſo the Sacrament might be *ſignum unitatis*, a very Communion, as it ſhall appear after: and to be this is another end of the Sacrament.

The ſignes then are both fit, other reaſons might be given, but theſe are the chief: but yet a reaſon would be given, why the Apoſtle calls not this ſigne, the Bread of bleſſing, as well as he did the other, *the Cup of bleſſing*; it is to be obſerved beſides, that in the 11 to the *Corinthians*, Verſe 24. where the Apoſtle fals upon this matter again, there he mentions bleſſing only of the Bread, and not of the Cup at all; belike he thought once naming it in both, was enough for both, and that his ſaying of it once was enough to ſend us to his, *quod accepi à Domino*, to the firſt inſtitution of it, and there we finde them both bleſſed a like, *Matth.* 26. 26, 27. and it is worth the marking: that the word which the Apoſtle uſeth for the bleſſing of the Cup, is the ſame that the Evangeliſt uſeth there for the bleſſing of the Bread; εὐλογία in both; and the word which the Apoſtle uſeth in the other for the bleſſing of the Bread, is the ſame that the Evangeliſt uſeth for the bleſſing of the Cup: it is *Euchariſtia* in both, to ſhew that the words are both of one ſence, and that the ſignes were both alike bleſſed.

But beſides, he ſpeaks not here of the bleſſing of the Bread, becauſe he was to mention a neceſſary Ceremony, belonging to the ſigne, being indeed a part of it, which may not be left out; and that is, the breaking of the Bread, and that alone made the words of the Text full: *The Bread which we break*; and of this minde is *Pareus*.

Breaking of the Bread is a moſt ſignificant Ceremony annexed to the ſigne, it doth beſt ſhew the Lords death of any: not that any ſuch thing was done to Chriſts body, a *bone of him could not be broken:* I will not ſay with Saint *Chryſoſtome*, he ſuffereth that to be done in the Sacrament, which he could not ſuffer to be done him upon the Croſſe, we may not think that he doth ſuffer any thing there, neither doth that Father think ſo: but it is broken to ſhew his many ſufferings, of what nature, of what number ſoever they were, breaking is a *Metaphor* to expreſſe them, and the Prophet *Iſaiah* hath it of his paſſion; *He was broken for our iniquities*, *Iſai* 53. and the Apoſtle ſpeaks it fully, *Hoc eſt Corpus meum quod pro vobis frangitur*.

This Ceremony our Saviour himſelf uſed at the inſtitution, *He*

brake

brake the Bread: to ſhew indeed that he was not only broken in his paſſion, but he was willingly broken, that he did break himſelf; for indeed, the nails, and the thorns, and the ſpear could not have broken him, not ſo much as his skin, no more then the ſouldiers could break his legs, had not he been willing to have it done, to be broken; had not he been principall agent in it, as well as ſole Patient of it, and broke himſelf.

As he uſed it then, from his inſtitution, we uſe it ſtill. *The Bread which we break*; and indeed, the rather to ſhew that we our ſelves were chief actours in his breaking, it was for us, for our ſakes he was content to be broken, we did it, our ſins, all of us had an hand in breaking him: and in ſign of that it is ſtill, *The Bread which we break.*

But the chief cauſe of our breaking of it, is that which Saint *Chryſoſtome* gives, *patitur frangi ut omnes impleat*; every one could not take a little; if Chriſt did not ſuffer himſelf to be made ſo little; and to ſhew he gave his body to be crucified for all, he appoints his ſigne to be broken for all. This Ceremony and no other, he appointed for this ſigne, we may not ſo well away with that of the Papiſts, which uſe round Wafers, and give to every one, one, no breaking at all; nor yet, ſo properly allow of that of ours in ſome places, cutting and mangling of the Bread, and not any ſigne of breaking; Chriſt was known at firſt in the miracle of five Loaves, and there was breaking of Bread, after the Reſurrection he was made known unto the Diſciples by *breaking of bread:* The Apoſtles practice in the Primitive Church was, *breaking of Bread,* and in the Sacrament he makes it his Ceremony, *He brake the bread:* all Authority, all Antiquity makes eſpecially for this Ceremony, and being it ſelf of ſuch uſe, it behoves us to make much of it too: and ſo much to be ſpoken of it, and of the firſt part of the Sacrament, *The outward ſigne.*

We be come now to the ſecond part of the Sacrament, *Res cæleſtis, The inward and ſpirituall grace:* which anſwers to the ſignes in number; yet is in nature but one; *Unus Chriſtus in quo omnis gratia,* ſaith *Bernard,* yet Chriſt gave both: *His body to be crucified, and his bloud to be ſhed:* his body to be meat indeed, his bloud to be drink indeed: and in the Sacrament he inſtituted ſignes of both: *The Cup which we bleſſe, the Bread which we break:* they are both as yet to be conſidered ſeverally, till we come to the Communion; to their coming into one, the joyning of them both together. As yet we take the Text in parts;

2. Part. The inward Grace.

the ſecond part is now to be taken notice of, and in that, according to the order of the Apoſtle.

1. The bloud. 1 The Bloud of Chriſt] Some take it *Metaphorically* for the ſoul of Chriſt, ſo in the Law: *Sanguis eſt anima.* Chriſt indeed gave himſelf, and he did conſiſt of ſoul and body both, he had not took upon him our nature elſe, if he had not had a perfect humane ſoul, neither had he redeemed any ſoul at all, if he had not had a ſoul himſelf: *Tolle animam Chriſti & Præſta quid Deus redemit*, ſaith *Tertullian* to *Marcion*. And in his ſoul he ſuffered more then in his body; the fears, the ſorrows, the wounds of it, are paſt any mans expreſſion; witneſſe his heavy complaining, *Anima mea triſtis eſt*: his ſtrong crying: *Pater ſi poſſibile eſt*: his bloudy ſweating, his fear, his whole Agony, none but he could ever feel ſuch wounds, the guilt of a world of ſin, the ſence of the wrath of God, none but his ſoul could carry ſuch ſorrows: Something it is meet ſhould be to remember them, as well as thoſe of his body: the ſoul cannot be reſembled by any thing: the bloud carries the neereſt reſemblance. *Sanguis eſt anima*, or at leaſt, *in loco animæ*, we may allow of that.

If not that, then take it literally: his naturall bloud, the very ſubſtance of it, that which he gave ſo liberally to be ſhed upon the Croſſe: the Bloud of the Paſchall Lamb, the bloud of all the Jewiſh ſacrifices, were but *Commonſtratives* of that: that is not now to be had, not to be ſhown again. Chriſt ſuffered once for all: his offering of himſelf was but once ſubſtantially to be made, and made by himſelf; his fleſh, and bloud are now glorified with his Godhead, and become impatible, *Caro & ſanguis uſurpârunt regnum Dei in Chriſto*, ſaith *Tertullian*, only we remember that: and the Wine in the Cup is the neereſt reſemblance of it; not *Commonſtrative* as the Type, but *Commemorative*, of the Truth; of his Bloud. That

We may adde to it: the Bloud of Chriſt *Metonimically*, the merit of his Bloud; that which he effected by ſhedding of his Bloud, the remiſſion of ſins, our reconcilement, and peace with God, our *Righteouſneſſe. Sanctification, Redemption*, 1 *Cor.* 1. 30. All theſe through his Bloud, through Faith in his Bloud. His Bloud which ſpeaketh better things then the Bloud of *Abel*: this cryed for vengeance, his was *Sanguis clamans* too, but it ſpake, *Father forgive them*: it cryed for mercy and reconcilement. The benefit is ſpecially intended by the Bloud, the purging of ſin, and purchaſing of peace: this is chiefly to be remembred, and we do this when we ſay the Bloud of Chriſt.

For

For it is not the ſubſtance of his Bloud, that cleanſeth, it comes not to all, it comes not at all: but the merit of it by the efficacy and vertue of it; this was the end of our ſhewing it, and this is the ſumme of what may be ſaid of the firſt: The Bloud of Chriſt.

The next is the Body of Chriſt, we conſider that alſo two wayes, and both of them are *intenſive* in my Text: Firſt, *Subſtantiam Corporis*: Secondly, *Efficaciam & meritum*, both are to be remembred in this part. 2. The Body.

Firſt, The Body the ſubſtance of it, *The ſame Body which was crucified: Corpus quod pro vobis traditum eſt*, are the words of the inſtitution. The *Syrian* interpreter renders it, *Pagra*, which ſaith *Beza* is properly, *Corpus mortuum*, it is to ſhew his death, and it cannot be ſhewed plainer then by ſuch a word, which ſignifies his dead Body; That we muſt ſhew: the Bread which is broken is his ſigne, *Corporis quod frangitur, which is broken for you*, 1 *Cor.* 11. 24. And when we ſhew that, we ſhew his wounds, and ſtripes, his beating, and bruſing, and bearing, all that he did ſuffer on his body; the Commemoration is to be of his paſſion.

Secondly, we remember the merit of his paſſion; that, for which he gave his Body to be crucified; the purchaſe for which he pald ſuch a price: the remiſſion of ſins: they were all laid upon his Body: *Davids* ſin upon *Davids* ſon; *Dominus tranſtulit peccata tua*, are the words of *Nathan* to him; not *abſtulit*, but *tranſtulit*, from thee upon him; and not only his, but ours, he bare our ſins, ſaith *Iſaiah* 53. *He bare them on his Body on the Tree*, 1 *Pet.* 2. 24. we were ſold to ſin, to death; our body to the grave, our ſoul to hell. To corruption to torment he gave himſelf for us, both body and ſoul, *ut redimeret*, ſaith Saint *Paul*, *Tit.* 2. 14. Remiſſion, Redemption, are the main effects of his paſſion; we cannot remember his death, but we muſt remember the deſert, and merit of it. So I have done with the parts ſeverally, the outward ſigne, the inward grace: *Rem terrenam & Cæleſtem*: we come now to the Communion, or their coming into one, to make up the Sacrament: though the one part be on earth, the other in heaven; and look how high the heaven is from the earth, yet they may meet, they muſt meet, elſe there will be no Sacrament at all: *Nulla virtus Sacramento*, ſaith *Cyprian*; they muſt be in *Common*, or there will be no *Communion*: and then the Text will not be true, which ſaith; *The Cup of bleſſing, which we bleſſe, is it not the Communion of the Bloud of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?*

2. The Communion.

Communion is ever, *cum unione*; when two or more meet in one, there is a Communion. It is divers wayes: either by nature, which is *Phyſicall*; as when ſoul and body are united into one perſon, there is Communion between them, by reaſon of that union. Secondly, by miracle, which is *Metaphyſicall*; as when two Natures, God and man were united into one Chriſt. There is alſo Communion between them by virtue of that Union: neither of theſe is this heer; for it is no ſubſtantiall, no *Hypoſtaticall Union*, and yet the Fathers have uſed both theſe to illuſtrate this Communion. Thirdly, by *locall coherence*; as when many ſtones are in one heap. Fourthly, by *actuall inexiſtence*; as where accidences, as colours, &c. are in one ſubject, none of theſe yet: for the body and bloud of Chriſt may not be thought to be, Locally, Actually, any where but in Heaven: The Heavens muſt contain him till his ſecond, and laſt coming. There is yet another way. Fifthly, *Intellectually*, *Sacramentally*, which conſiſts in meer relation, which is the nature of Communion.

Sacramentall Union is that Communion we ſpeak off: and it conſiſts in a Myſticall, and Mutuall relation, between the ſignes, and the things ſigned: *Sacramentum eſt rei Sacræ ſignum*, is Saint *Auſtins* definition, and allowed, and approved by all; when the ſigne comes to ſignifie the ſacred thing, it comes to be a Sacrament; and this coming is the Communion. We look to two things: 1. The cauſe of it. 2. The effects.

1 The cauſe.

Firſt, Divine inſtitution is the cauſe. The Rain-bow (it is generally agreed upon, was before the floud, yet) was not any ſigne of the promiſe of God, of not deſtroying the world with a deluge, till after the floud; it was in *nube* to be ſeen there, but not *ſignum* in *nube*, till God firſt appointed it his ſigne to *Noah*. The Wine in the Cup, the Bread on the Table were in uſe before, bleſſed in their creation for temporall food; but not in any uſe to a ſpirituall life, till bleſſed again at their inſtitution; they were not ſignes of any ſacred things, till God appointed them his ſignes to his Apoſtles; and as words which come to the ears, are *ſigna rerum*, of thoſe things which the minde means to expreſſe: if aptly appointed, and do conveigh the very things to the underſtanding of the Auditor: if he be quick, you would wonder at it, to ſee how ſoon, at a word ſpeaking, a thing of never ſo great diſtance can come to his knowledge: ſo theſe earthly things, which are *ſigna rei ſacræ*, which come unto the eyes, and the other ſenſes, being aptly appointed by the firſt inſtitutor, do conveigh

veigh unto the faith of the worthy receiver, the very things themſelves; and though they were before at never ſo much diſtance, they come to be preſent to our faith, as other things expreſſed by words, are to our reaſon and ſence. To make ſignes of ſuch, belongs only unto him which can give the things: and his body and bloud none can give but himſelf; none can make a ſigne to be a means to conveigh it, to be a pledge to confirm it, but he: the Elements are empty and *non ſignificant*; *Accedat verbum ad Elementum*, ſaith *Auſtin*: his word, his work that comes, and it becomes a Sacrament; the ſigne is made effectually, to ſignifie the ſacred thing: and that making a ſigne, is the cauſe of the Relation of the Communion firſt.

Secondly, being ſo made by the virtue of the Divine Inſtitution, the effects of Sacramentall Communion follow. The ſignes themſelves, have a Communication of the Proprieties of the things ſigned: *Communicatio Idiomatum* is the chief effect: As by the Hypoſtaticall Union of the two natures in Chriſt, the humane nature is inveſted into the Divine, the manhood being aſſumed, is allowed to carry away the properties of the Godhead, in the perſon of Chriſt. And thence comes it, that *the Son of God* is called, *the Son of man: and the Lord of life was crucified and ſlain. The Mother of God, the Bloud of God*, are uſuall ſpeeches with the Fathers: ſo in this Sacramentall Union by virtue of that Communion, in the words of inſtitution, the Bread is called the Body of Chriſt, the Wine his Bloud. When we give the Bread we ſay: *The Body of our Lord Jeſus Chriſt, &c.* the Cup, we ſay, *The Bloud of our Lord Jeſus Chriſt*: The Bread, though it be *res terrena*, is called *Panis vitæ*, the food of Angels, the Bread which came down from Heaven, The food of the ſoul: *Panem Dominum*, *S. Cyprian* calls it, and not only *Panem Domini*: and all this *per Metonymiam ſigni*, becauſe of the Communion it hath with the things ſigned, with the Body of Chriſt. The 2. effect.

Neither is this Communion only *nominall*, but alſo *reall*: the very ſubſtance of Chriſts Body and Bloud is by it communicated to worthy receivers: they are verily, and indeed, taken and received of the faithfull, ſaith our Church. Not in the ſignes eſſentially, but by the ſignes effectually; for we muſt hold us to this, that the Union is not Phyſicall, nor Metaphyſicall, not Eſſentiall, nor Locall, but Intellectuall, and Sacramentall, and yet reall, and not only nominall. Ask what the Bread, and Wine is, I anſwer the Body and Bloud of Chriſt. Ask me how or which way: I anſwer Sacramentally; becauſe they

are.

are the Communion of the Body and Bloud of Christ, and not that properly neither; for a ſubſtance cannot be a Relation, but by a Metonymy of the effect; becauſe they make us partakers of the Body and Bloud of Christ, they are called the Communion of his Body and Bloud.

And being *Communio ſubſtantiæ*, they are alſo *Communio efficaciæ*, they make us partakers of the merit of Chriſts Body and Bloud; thoſe things ever bring their worth and dignity with them, remiſſion of ſins, redemption, ſanctification, ſalvation; all graces come along with Chriſt, *in quo eſt omnis gratia. Habent omnia qui habent deum habentem omnia.* S^t *Auguſt.*

And as there is Communion with them, ſo there is communition from them: we may not amiſſe take the word *Communio*, a *Communiendo*: that is to be reckoned among the benefits we receive; ſo our Church reckons it, the ſtrengthening of our ſouls: *Vis ſemper fortior in Unione*; nothing can prevail againſt earth, when heaven is joyned to it: if God be with us who can be againſt us? and he is with us heer by Sacramentall Union he comes into the Communion.

Thus have we made the ſignes, and the things ſigned to meet, and but to meet, for we may go no further; my Text calls it but a Communion, and I take it to be a full expoſition of our Saviours words at the Inſtitution; *This* (ſpeaking of the Bread) *is my Body*, ſaith he, A Communion of his Body, ſaith the Text: *This* (the Wine) *is my Bloud*: A Communion of his Bloud, ſaith the Apoſtle. If a Communion of it, then not it, as the Papiſts will have it; Sacramentally we allow it to be it, *ſignum rei*; not it ſubſtantially, but onely a Communion of it. Had it been it, groſſely, carnally, The Apoſtle ſhould have ſaid, not the Cup, but the Bloud, not the Bread, but the Body; For the Bread, and the Wine both according to their Doctrines are gone, only accidences remains, then he had committed no ſmall *Tautology*. The Bread which is my Body, is the Communion of the Body of Chriſt: The Wine in the Cup, which is the Bloud it ſelf, is a Communion, of the Bloud of Chriſt; Indeed they do not well away with the Communion, it croſſeth them too much, therefore they almoſt croſſe it out. It may appear by other particulars. Their private Maſſe ſhuts it out quite: Their publique Maſſe juſtles it out not a little: They have no Communion of the Cup at all; The Laity are not allowed it: and if there be no Cup, there is no Communion there: neither is there any *Euchariſt*, if not it; (I do only obſerve

that

that by the way) for the word Εὐχαριστίας, from whence comes the name of *Eucharist*, is no where used at the Institution, but at the Cup, and if no Cup, no giving of thanks for it, of the Peoples part none, which have part of none: So Communion and Eucharist they shuffle out; and worse then this, *Christum denuo crucifigunt*, while they separate his Bloud from his Body, without any Communion, without any coming together again. But this is no place for controversies: be we sure to keep it right, as we do call it right: and from this very Text we call it a Communion.

And that we may keep it right, there must be on our parts a coming on to the Communion: where the dead body is, there the Eagles will be gathered together: and no where is the dead Body of our Saviour more plainly represented: Get we up upon the Wing of pure Devotion, of holy Meditation, fore we aloft like Eagles: *Sursum Corda*: if we come not, there may be Communion for others, none for us: for only those that receive, are of the Communion, those that eate of the things of the Altar, are partakers of the Altar; if yee eat not, you are not of the Communion of the Body of Christ; If you drink not you are not of the Communion of the Bloud.

But yet, look how you come, for if you come unworthily, you will not be of that Communion neither: we may not so tye the things signed to the signes, the Body and Bloud, to the Bread and Wine, as if whosoever receives the one must also receive the other. Saint *Cyprian* resolves it well: *Tantum utilitatis quisque reportat quantum Vasculo fidei Colligit*; others which come without faith, *Lambunt Petram, sed nec inde mel sugunt, nec oleum*: They go away without joy; because they came without faith: Like *Mary Magdalen*, they see the Lord Corporall, the clean Linnen lye, wherein our Saviour was wrapped, but finde him not, and say without any comfort; *They have taken away the Lord. Panem Domini* they finde, but not *Panem Dominum*; neither do I know how they should; he is present only to the eye of faith, not of sence: *Non ventris sed mentis cibus est*; The hand, the mouth, the teeth, the stomack of Faith: *Credere est edere*. Come with this then, and we come right, we shall no doubt be of the Communion.

And as you come with Faith, so you must come with Love: giving and forgiving, are the tenour of it: both are done to you heer by Christ, he gives you his Body and Bloud, and they are given for

 the

the remiſſion of ſins: both muſt be done by you, unto your brethren. Then there will be a full Communion on all ſides: of Chriſt with us by mercy and trueth, of us with Chriſt by Faith and Love? of the outward ſignes, and the inward graces, of both with the worthy receivers: of the receivers with themſelves; for ſo from this Sacramentall Communion, will ſpring our ſpirituall with Chriſt our head; and from thence our Myſticall, with his Body the Members, till at laſt we come to a perfect Union with the Communion of the Saints, which are compleate in Heaven, which with our Saviour ſtill drink of the fruit of this Vine, new in the Kingdom: Whither he bring us all for his Infinit merits, and mercies, *Amen*.

THE FOURTH SERMON.

1 COR. 10. 17.

For we that are many, are one Bread and one Body: becauſe we are all partakers of one Bread.

WE be come now to the ſecond part of the Text; the ſecond Communion, that which is ſpirituall, between the things, and the receivers; *Unus Chriſtus in quo eſt omnis gratia*, he is the thing ſigned between him and us, and it is properly called *Communio Capitis*.

Communio. Capitis.

Communio Calicis was well premiſed, becauſe it is the ground and foundation of the other Communions; for thence iſſues this our Communion with Chriſt, *They that eat of the Sacrifices are partakers of the Altar*, Verſe 18. By eating we enter into it, and upon that we pitch it, in the laſt words of the Text, *We that are many, are one Bread, becauſe we are all partakers of one Bread.*

Alimentum fit Alitum, ſaith the Phyloſopher; ſo it is in our ſpirituall food: *Except we eat the Body of Chriſt, he dwelleth not in us*; but if

if we eat him, if we digeſt him, both which are to be done by faith, as hath been ſhewed before, *Participatione ea* [a] *corporaliter nobis inerit Chriſtus*, ſaith *Cyrill*; his very fleſh is made ours, as we are in him by a certain *Phyſicall Identity* in the *Hypoſtaticall Union*, our humane nature and his Divine made one: ſo he ſhall be in us though neither by tranſubſtantiation, nor by conſubſtantiation, not by naturall, nor corporall contract; but by ſpirituall and reall Union, his perſon, and ours made one. *Sacramentally* he is in his ſigne; *Spiritually* in the receiver.

[a] Reſpectu Communicationis Idiomatum dictum.

The receivers are all thoſe, which do worthily partake of one Bread; their Union with Chriſt, was the end of that Inſtitution of Chriſt: that Sacramentall Communion was to be a mean to effect, and a ſeal to confirme our ſpirituall: *ideo inſtitutum ut Corpus in terris capiti quod eſt in Cœlis coadunetur*, ſaith Saint *Auſten*: *Panis Dominus* to the right receiver comes along, *cum pane Domini*. They that eate of the Sacrifices, are partakers of the Altar, is a Propoſition unqueſtionably true; and then by conſequence, if they partake of one Bread, they alſo partake of one Body, and of this πάντες μετέχομεν ſaith my Text. *We are all partakers of one Bread.*

And it needs not trouble us, that the word in the Originall is μετοχή, when before it was κοινωνία; there Communion, but partaking here; as if the Communion between the ſignes, and the things ſigned, were fuller, then it is between the receivers and them. Take one as the effect, and the other as the cauſe, ſo *Beza* will have it, becauſe by the partaking of the Bread, we come into the ſociety, and Communion of Chriſt: So the Apoſtle ſeems to intend it, we are one body, one with him, becauſe we are all partakers of one Bread; μετοχή is *ſymbolorum*, κοινωνία is *rerum*, we place not our Union with Chriſt in participation, but in the effect of that which is Communion, we fetch it thence, not ſeat it there; and as from Chriſts participation with our nature, where the Apoſtle uſeth the ſame word, becauſe the Children were partakers of fleſh and bloud, he alſo likewiſe, μετέσχε τῶν αὐτῶν took part, *Heb.* 2. 14. did reſult the Hypoſtaticall Union of our nature with him: So from our participation of one Bread, the Symboll of the Sacrament, of which πάντες μετέχομεν doth reſult the ſpirituall κοινωνία, the Union of his perſon with us. Saint *Ambroſe* upon my Text ſaith it; *non participatione tantùm & acceptatione, ſed Unitate Communicamus: Quemadmodum enim corpus unicum eſt Chriſto; ita & nos per hunc panem*

unione conjungimur. So that, though not in that, the act of partaking of that one Bread; yet by that, we come to the Communion of Christ, though the Bread be but the Symboll of this Society, yet upon the partaking of that, we come into the Communion of the thing it self, which is signed by it, so that there is full out as firm Communion hence, as was before;

And being a Communion between Christ and us, we call it rightly *Communio Capitis*, in the Allegory of a Body, (which the Apostle heer alludes unto) Christ will not away with any other place then the head in the Body Mysticall, the supream Head: In all other Allegories as of the Vine, and the branches, he will be *the Root* which bears all, *Rom.* 11. 18, and *Radix arboris Caput est*; of the family, he the Master; and *Dominus* is ever *Caput domus*: In the Building *caput Anguli*; in the Book, *in Capite libri*; and our tenour if it be right, must hold in *Capite* too. All the Communion we have with him, depends upon this Relation, and it is enough, we need desire no more. *Communio Capitis*, is neer enough.

This Communion of the Head with the Body, is neither Physicall nor Corporall, but Spirituall: the naturall man cannot perceive it: how the Head in Heaven may be united to a Body in Earth, is, ἀμεταλήπτως, a riddle to humane reason. Who shall fetch down Christ from above, or if he must be above still, *Quomodo tenebo absentem*, saith Saint *Austen*, in the person of a naturall man? This is chiefly to be explained, and about it two things.

2. Parts.
1. What this Union is.
2. Wherein it doth appear.
} 1. *Esse*, 2. *Cognosci*, are the materiall points about it.

1. Esse. 1. It is Spirituall: the eye of Faith, and not of Sence can discern it, *Mitte manum fidei, & tractasti*, saith *Austen* in answer to *Quomodo tenebo absentem.* That there is a Union, a being one with Christ, is plain from that prayer of our Saviour for his Disciples, and not for them only, but for all beleevers: *Father I pray thee that they may be one in us, as thou art one in me, and I in thee, John* 17. 21. but that being one is *tantùm spiritu & fide*, saith *Maldonate*; and that *sicut*, there is not *æqualitis*, but *cujusdam similitudinis*, saith *Chrysostome*; for essentiall Union, which is eternall, between the Father and the Son; or Hypostaticall Union, which is substantiall between the Sonne and our nature, it cannot be; our personall Union is spirituall, and no more.

Spirituall

Spirituall, becauſe it is wrought by the Spirit; Faith is the fruit of the Spirit, and it is that which is the very eſſence of this Union, the neereſt ſymbolicall quality that can be, between Chriſt and us. In every Union of naturall things, *vis unitiva*, ſome quality or other there muſt be, by which they agree in one, ſomething *Mediæ Naturæ*. Fire and water can never be reconciled alone, becauſe they have none: in that greateſt union of all, of God and Man, Chriſt himſelf was *factus Mediæ Naturæ*, a Mediator: Earth and Heaven had never met, but by his being exalted in *Medium locum*, the Croſſe was between both, and Heaven there was content to ſtoop loweſt, Earth being able to riſe no higher. In this Union of our perſons with Chriſt, *cum Capite*, Faith is that, *vis unitiva*, the Cement by which *Caput Anguli* is joyned to the building, and yet that is but a conjunction; no thing is conveyed into the other parts from it: it is therefore more, the Ligament and ſinew by which the Head is united to the Body, and thorow which is conveyed all the benefit of being, and motion to the members. *Similitudo imaginis*, that likeneſſe, after which man was created, had united him to God; but that was ſo defaced by the fall, God knew him not for his Creature; nothing like in the world was left. all ſimilitude between God and him loſt, till Chriſt repayred that Image again, waſht it with his Bloud, and ſet Faith in the face of it; by that they may meet, there is ſomething like to bring them into liking, to make an union.

Neither is this Imaginary, a device for ſpeculation; but reall ſpirituall things have the beſt and trueſt reality in them: The Fathers Illuſtrate it divers wayes: as fire is united to red hot Iron, actually and virtually both, it is no where more viſible, more powerfull for the time; as the Beams of the Son are united to the ayre; as Wine and water contemperated and mixt together; as wax to wax, and made into one lump: The Apoſtle giveth a plain inſtance, he that is coupled with an Harlot is one body; *Erunt duo in carne una*, is the conſummation of marriage: in that ſence it is called a Myſtery, between Chriſt and his Church: So he that is joyned unto Chriſt, is one Spirit.

One Spirit, is but *Metalepſis*: one ſpirituall body is the meaning: *Faith* on our parts, the *Spirit* on his part concurre, and make a union.

You may ſee more, the ground of this will confirme the truth

of it, and it is in the words of the Text. *We are all partakers of one Bread.* There are foure ſorts of unions, both Scriptures and Fathers uſe to Illuſtrate. Firſt, Eternall, between the Father and the Sonne. Secondly, Hypoſtaticall, between the divine nature and humane. Thirdly, Conjugall and Matrimoniall, between husband and wife. Fourthly, Allegoricall, as between the Vine and branch, between Head and Members, between Bread and the receivers: each would afford matter for a Sermon, I muſt inſiſt only on that laſt.

That which we eate turns in *carnem & ſanguinem*; *alimentum ſit alitum*, if ſo be, it be digeſted firſt, elſe it doth not: *Cibus Indigeſtus famem ſatiat animalem, non naturalem.* It comes not into union with the body, by which it might grow ſtronger, but is forceably caſt out, though it ſtay the ſtomack for a time: So it is in our ſpirituall food; they which know not how to digeſt it by faith, have their appetite ſtaid, not their groweth, and ſtrength augmented; but if it be digeſted, it comes into one, it becomes one with us.

Thus are Chriſt and we made one: We have the Symboll, the Sacrament, the Seal of it, of which we all eate, and wherefore do we eate, but *ut uniamur?* What is more ours then that we have eaten? A neerer *Symboll* could not poſſibly be thought on, of our incorporation, and making one with him; and yet S^t *Bernard* ſaith more; *Et manducat nos & manducatur à nobis quo arctius illi aſtringamur.* In one and the ſame action he feeds on us, we feed on him: his joy fills us; our faith feeds him: his body, his bloud, his ſufferings, his righteouſneſſe are meat and drink to us; our faith, our repentance, our obedience, our ſalvation, are meat and drink to him: and thoſe are one, (though the compariſon be without compariſon, yet) our Saviour himſelf prayes it may be ſo; *John* 17. S^t *Bernard* proves it is ſo, between Chriſt and us: we one with him abiding by faith and love; he one with us, abiding by peace and truth: yet not in that manner one, as they are; the differ^nce of our nature and ſubſtance ſtill remains, which are one in the Father and the Sonne: only the diverſity of our [a] wills reconciled, makes us one, one with the Father and the Sonne, and ſo one, *ut Deus & homo unus ſpiritus certa & abſoluta veritate dicantur, ſi ſibi glutino amoris inhæreant.* So ſure are we one, ſo reall is our ſpirituall Union with Chriſt our Head; if we eat the Bread, if we digeſt it, we are ſure of it: in reaſon, that we eat is the ſame with us: in Religion it is ſo too, and eat it we do, we all are partakers of one Bread.

[a] Non cohærentia eſſentiarum, ſed continentia voluntatum. Bern.

That

That this union is we are ſure of, the Scripture every where beareth witneſſe of it, we could not be branches, he the Vine; not members, he the head; not pretious ſtones built upon him, he the foundation, the chief corner ſtone; we need not eat his fleſh, nor drink his bloud, *the Cup which we bleſſe*, need not be the *Communion of his Bloud*, *the Bread which we break*, *the Communion of his Body*, no Communion at all indeed, but for this union: μετοχὴ τοῦ ἅγιος might well be ſpared, but for this, *ut unamur*: it is the ſigne of it, the ſeal of it, the ground of it, the cauſe of it: *ut corpus in terris capiti incœlis*: to make them one, to make this union between Chriſt and us, *Chriſtus erat faciens utrumque in unum*. Chriſts whole work was to do this, to make us one: our nature one in the Hypoſtaticall union; our perſons one in the ſpirituall: *nec præjudicat rerum pluralitas huic unitati*: *for we that are many are one bread, and one body*, one bread partaking all of one bread; one body united all to one head: one ſigne, one thing; we all though never ſo many partake of it: *All the beleevers had one heart, and one minde*, *Acts* 4. All of them are joyned into one head.

That this is, that was the firſt: I have been the longer, becauſe it is a matter of ſo much importance, and not ſo eaſily conceived: all our hope of that union, *Quæ glorificat*, which the bleſſed Angels and Saints enjoy, conſiſts in this our ſpirituall union, *quæ juſtificat*, which is with Chriſt by faith: *illa præmium, hæc meritum eſt*, ſaith *Bernard*, all our merit is to be joyned with Chriſt. There is yet another work to be done to make this appear: elſe *non apparentis & non exiſtentis, eadem eſt ratio*, as good not be at all.

And yet, appear we cannot make it, to the eye of ſence, *Caput in cœlis, corpus in terris eſt*: it is much too weak to be able to ken ſo farre; neither indeed is it neceſſary, that the hand or foot ſhould ſee the head; if they feel it, if they finde the uſe and benefit of it, that will be appearance enough to them: and that is to be had of him. 2. Cognoſci.

Two wayes it will appear. { 1. By that which the head is to the body. 2. By that the body is to the head. 2. Wayes

There are foure things required to our head, all four to be known of him. That it be, 1. *Verum*. 2. *Perfectum*. 3. *Unicum*. 4. *Perpetuum*. Chriſt is all theſe unto the body. 1. 4. Wayes

1. *Verum* of the ſame nature with the body, not like *Nabuchadnezzars* Image, whoſe head was of Gold, the breaſts of Silver, the thighes 1. Verum.

thighes of Braſſe, the feet of Iron, and Clay. And that he might be of the ſame nature, you know he took upon him our nature: and therefore God, ſaith the Apoſtle, hath made him *head of the Church*, *Epheſ.*1. and that he is of the ſame nature appears. Firſt, by his ſuffering for us; he had not what to offer, till he had *Corpus aptatum*, *Heb.*10. he had not been the Saviour of the body, if he had not had that: *Tolle carnem Chriſti & præſta quid Deus redemit*, ſaith *Tertullian* to *Marcion*. He redeemed not the Angels, *quia non aſſumpſit*, he took not upon him their nature. Secondly, By his ſuffering with us, therefore ſaith the Apoſtle, it behoved him to be in all things like his brethren, that he might be a merciſull high Prieſt. And again, that by the things which he ſuffered, when he was tempted, he might ſuccour them that are tempted: for he is not an high Prieſt which may not be touched with our infirmities: when he cryed out upon the way, *Saul, Saul, why perſecuteſt thou me?* he was neerly touched: he could not be an head, if he had not this, a ſence of the bodies grievances. Secondly, Again, to make him a true head, he muſt be united to the body. An head ſevered from the body, is not the head; as good no head at all: a wrong head ſet on, a right head cut off are much a like: the Joynts, and Ligaments, and Nerves, are all for that end derived from the head, that it may be ſet on. And of what nature they are, you have heard before: *Spiritus ſanctus eſt nexus*, and thence is this union called ſpirituall. Thirdly, Again, *ut ſit verum debet eſſe vivum:* a true head, muſt be endued with the ſame ſoul the reſt of the members are; and ſuch is Chriſt our head: the Spirit is the life of both, in the head that is fully, we have all received from his fulneſſe: that member which hath not his Spirit is not of his body, his children are led by his ſpirit: *We may know by this, whether we be in him or no, by the Spirit which he hath given us.* A true head we may know him by this.

2. Perfectum. The ſecond is a perfect head: ſuch an one which hath, Firſt, Reaſon. Secondly, Sence. Thirdly, Motion. Fourthly, Soundneſſe. Fifthly, Beauty in it. All are in him. Firſt, The faculties of the ſoul, underſtanding, will, prudence, providence, he knoweth all things, ſuſtaineth, quickneth, governeth all things. Secondly, he feeleth our miſeries, ſeeth our wants, heareth our prayers, ſmelleth our ſacrifices, taſteth our charities, he ſpeaketh and pleadeth for us, maketh interceſſion for us. Thirdly, he moveth us, all ſpirituall motion in the body comes from him, holy deſires, good works,

pure

pure thoughts; in nature, in religion, life and motion, is a *Capite*: We see it in those Creatures which are *insectilia*; cut them in pieces, that part lives longest which cleaves to the head, the other soon dyes: so it is in others: so in our spirituall body: whatsoever is from the head is dead presently. Fourthly, He is a sound and perfect head; ill humours which do infect the body, flow not from him. All is like *Aarons oyl, which runs down from the head to the skirts of the cloathing:* or like *Hermons Dew which waters the Vallies*: His Influence hath no malignity in it, but rather healing to the members. Fifthly, he is a fair and beautifull head, admits of no deformity, *The faireſt of ten thouſand, fairer then the children of men.* All these shew him to be a perfect head.

The third, he is an only head, to have no head, *acephali*, to have more heads *policephali*, are both a like monstrous: privations of one, divisions into many, ever tend to desolation: God and nature ever affect one, and but one. God himself being *Principalis Unitas*, loves unity best, especially in the best. And *de ratione capitis eſt, unum eſſe*: and therefore, God after all things had been scattered both in Heaven and Earth by division, by hearkening unto more heads then one, to the Serpents head, in the dispensation of the fulnesse of time, would gather them altogether again into one, the word is ἀνακεφαλαιώσασθαι. And that is properly a gathering together unto one head; all gathering together is into one, as of sheep into one flock, of materialls for building into one pile, of many numbers into one summe, of many grains into one loaf; but none so emphaticall, so fit in expression, as of many members unto one head; and that one head is Christ. Him God hath given to be head of his body, which is the Church: and he is *caput unicum*, only one head: all the heads of divinity, as great Maps in a little compasse, as many plots in a small Module, bring them together, contract them to one, they make but one κεφαλαῖον one head, and that is Christ. 3. Vnicum

The fourth is, he is an head that never dieth, death hath no dominion over him: even in Heaven when his body shall be removed thither, he will do the part of an head. And while there is life in him, he will preserve it in his body, the Church cannot dye, while her head lives, nor want while it hath sense and motion, and speech, and understanding to provide for it: Summe up all that need be said of an head: all is in him, *Verum, Vnum, Perfectum, Perpetuum*, all to be said, to be seen of him. 4. Perpetuum.

We have made this to appear ſufficiently: the Communion is not ye full, if all come from the head to the body, and nothing back again, from the body to the head; two things it owes to the head at leaſt.

2. 1. Obedience.
2. Maintenance.

1. Obedience. Firſt Obedience to be ruled and governed, and moved by the head; it hath the eyes to ſee, the brain to counſell, the will to put on, and all to be fit to govern: if it go without the head, *Mole ruit ſuâ*: ſhall the foot or the hand ſay unto the eye, we have no need of thee? the Apoſtle makes this his chief argument for obedience, *Epheſians* 5. 22, 23. *Let Wives be ſubject to their Husbands, for the Husband is the head of the Wife; as Chriſt is of the Church.* The head whereſoever it be, in the body Naturall, Politicall, Spirituall is to be obeyed.

2. Maintenance. The ſecond is Maintenance, if the head be hurt or gone, as good all the members be away; be the body never ſo entire, the members right in their places, if the head hap to be away, as good they all aſunder; Therefore all Creatures ſtrive moſt to defend their head; they had rather receive blows any where elſe then there: The Serpent herſelf expoſeth her whole body to keep, her head from bruiſing; you may mark how ſhe girdeth it with her whole train, the rather becauſe ſhe knows, that is laid at moſt: her head was to be broken ever ſince the prevarication; ſo it is in others: In the body Politique the enemy gives that charge that the Kings of *Aram* did, not *to fight againſt great or ſmall, but only againſt the King*, 1 *Kings* 22. 31. Therefore *Davids* men had a care of him, *ten thouſand of them* were *not ſo good* as he; the light of *Iſrael* was out if he were gone. So it is in other heads. All fencers play is moſt againſt it; it concerns the body to defend it moſt, *ibi fortiter opponere ubi fortiter oppugnatur*. So do Pagans, Infidels, Hereticks, ſtrike at our head; our chief care if it be right, muſt be to defend it againſt them.

Theſe are due from the body to it: and then there will be *Communio cum Unione*, which is beſt on both ſides: of ſpirit and life from the head; Of Duty and Defence from the body; it to guide, this to guard; it to lead, this to be lead; this agreement if it be in all things, will make the union to appear ſufficiently, which is *corporis cum capite*, with Chriſt our head. Let us look back once to the ground of this union which is in the Sacrament: by which we that are many are one, one with Chriſt, becauſe we have all partaken of one bread.

The Communion was for this union: he comes to the outward

ſignes,

ſignes, that by them he may come neerer unto us; if we eat, we have him in us: *niſi manducaveritis*, Yee ſhall not have him in you: and *manducantibus verè ac realiter unitur corpus Chriſti ſicut panis*, though the manner differ: This corporally the bread is, that ſpiritually Chriſt is.

It concerns us much then, *μετεχειν* that we may be of the other, *τῆς κοινωνίας*: *eſſe participes ut ſimus conſortes*: to be of the Communion that which is Sacramentall, to be of it, to be at it, to eat, to eat often, that we may be of this union with Chriſt here, *quæ juſtificat*, which will bring us to that, *quæ glorificat*, our bleſſed union with God hereafter. Whither he bring us all, *Amen*.

THE FIFTH SERMON.

1 Cor. 10. 17.

We that are many, are one Bread, and one Body.

WE are ſtill upon this theam: *Bonum eſt nobis eſſe hic*: therefore what the Apoſtles would, we have done: *Ædificavimus tris Tabernacula*. We have ſtaid a time in two of them, we muſt not dwell there, Tents are not for manſions, we muſt remove to the third: *Communio corporis*, which is myſticall, will now take up our employment. Communio Corporis.

Yet we pitch this upon the ſame ground, we did the other. *Μετεχειν* is ſtill *cauſa κοινωνίας*, our ſpirituall Communion which is *capitis*, our myſticall Communion which is *corporis*, ſpring from thence, from the Sacramentall, which is *calicis*: we are one bread and one body: becauſe we are all partakers of one bread.

One body; there it is; we need not ſeek it by induction from the Text, which is there literally, as we did the other, our Communion with Chriſt, *cum capite*: that was as much intended as truly effected as this, though not ſo fully expreſſed. And that muſt have been firſt:

if not for honour which is ever due to the head, yet for neceſſity, we muſt have premiſed that; there could be no talk of the members growing into one body, if they be not firſt united into one head: and in this ſence Chriſt is *caput Eccleſiæ*, becauſe all begin there, as the branches at the root, if they be not held to it by Ligaments and Nerves, the skin, the fleſh, and the veins never grow to them, never feed and nouriſh them: But we have done with that, and now the body in its right place comes next to be thought on.

One body is but one term of the Communion; *duas oportet eſſe eſſentias ad minus ut ſit Communio, ſeu unitio*: two at leaſt are required to all relation, the *Relatum* is one, but the *correlata* are many, as many, as we are many; there are many members, but one body: though we retain unity there, for the body can be but one; yet we muſt admit of Multiplicity here, the members muſt be many. *Si omnia eſſent unum membrum, ubi corpus?* ſaith the Apoſtle; and ſo they are in the Text. *We that are many, are one Body.*

The ground of this Relation is neceſſarily to be thought on, to make it up, and it comes into the Text; *one Bread*, that is it: the Sacramentall Communion is the cauſe of the Myſticall: that hath ever been conſidered in all the parts of the Text, and the Apoſtle will not have it left out here; two wayes it comes to be conſidered.

1. As it is the ſigne of it; bread, of the body, one bread of one body: *ſignum unitatis*, Saint *Auſtin* calls it; for many grains go to make up that; many members to make up this; Bread and Wine both of them, *ex multis rediguntur in unum*; ſo we that are many are one body: this is Sacramentall; and if we read the Text right, as both the Originall hath it, and all the Ancient, both Tranſlators, and Expoſitors render it, tis thus; for there is one bread, we alſo that are many, are one body, one as that is one, ſay *Chryſoſtome*, and *Ambroſe*, &c. Yet I doubt not but a good Spirit moved our modern Tranſlators to render it as my Text reads it: *We that are many, are one bread, and one body*, one bread firſt; becauſe we all eat of one bread, and *vi fidei* are in a manner become one with that, as *alimentum & Alitum* are one, and one body by virtue of that, one bread ſpiritually, one body myſtically; yet the other is eaſier, leſſe ſtrained, and therefore we will keep to that.

2. It is not only as a ſigne, but alſo as a cauſe of it, ὅτι εἷς ἄρτος is a cauſall; becauſe that is but one, the bread, as the Paſchall Lamb was but one, to all the houſe of *Iſrael*, one in a Myſticall, and Spirituall

ſence,

ſence, though *Numerically* many; and we all partake of this one, all the Church of God, all over the world, partakes of one and the ſame bread: in civill commerce to eat of one bread, at one board, hath ever been a pledge of unity and concord; ſo it is in our myſticall ſociety, we are all of one Corporation, one body ἓν because we all partake of one bread. All theſe will come to be conſidered in their places.

We begin with the Text: The Correlatives, *We that are many.* To the Church at *Corinth* are the words directed, but may be aſſumed by us, by all that are in the Church of God, whereſoever they be; place and time matter not in this matter, *nos illi multi*, ſo *Beza* reads it: we are thoſe many.

We: the Jews, and Turks cannot read this Text; *illi multi*, tis true, too many they are, but ſuch which come together into one, they are not materialls of this building, not ſheep of this flock, not grains of this bread, not members of this body, at the beſt they are but of thoſe other ſheep our Saviour ſpeaks of, *Qui non ſunt hujus Ovilis*, or *nondum ſunt*; in Gods good time they may be brought, but as yet are not.

Beſides them the Schiſmatiques cannot read it, *illi multi*, many they are, ſo many as that the world wonders at it. The Arians and Donatiſts never overſpread the Eaſt and Weſt part of the Church more in their times, then theſe in ours: Like *Egypts frogs*, the whole Land is full of their croakings: But yet they are many ſtill, there is ſome good in that they come not into one, *Quot homines, tot ſententiæ*, their perpetuall differences among themſelves, ſhew they are πολυκέφαλοι and πολυσώματοι not animated with one Spirit; they would be fearfull to the whole Church if they could be that, and like the *Cake of Barly* in the ſeventh of *Judges*, they might tumble down into the Hoſts and Armies of *Iſrael*, and overturn them, but that they cannot be: their Cake which a flaſh of zeal hath heated, will prove dough, or rather like grains, not ground, they will not be kneaded or knit into one Loaf: if at any time they come together, it is with the ſowre leaven of malice, and uncharitableneſſe, or of hereticall and Phariſaicall doctrines, the Leaven of the Law, which was to be caſt out; not with the Leaven of the Goſpel, the Leaven of Faith and Charity. They ſoon fall of having not the right Leaven, into many pieces, being not united by the cement of the Spirit into one Body: ſowing is all they are fit for, and to that imployment the enemy of the Church puts them, the whole field is every where over-ſown with them: Theſe are many, but

not οἱ πολλοὶ those many the Apostle speaks of; for those *being many are one bread, and one body.*

But besides all these, there are many, of whom this Text may be said, which are Materialls of one building, sheep of one fold, branches of one Vine, grains of one bread, members of one body: Which though they be dispersed on the Mountains, are of one flock, belong to one shepherd, and know and understand his call, though they be as divided members, here one, and that a little one on this Page, and over leaf another, yet being cast up make but one sum, are reckoned to one head; though they ly scattered like the dryed bones in *Ezekiels* vision, yet they shall come bone to bone, and the sinews, and the flesh, and the skin shall come unto them, and their breath that they may live, and shall be made up into one body; though they be but as an handfull, in comparison of others in the world, yet like the gleaning of *Ephraim*, they are better then the whole Vintage of *Abiezer*: A little flock, a remnant, and other such terms the holy Ghost calls them by, when he opposeth them against the numerous multitudes of others; yet they are many, enough stones for the building, enough members for the body; God will not let any part be lacking, and there must be many members to one body, and here they are many in the Text.

And that which is above all, *nos illi multi*, we for our parts, and whosoever else which is of the Sacramentall Communion, which is *Calicis*, and of the spirituall which is *Capitis*; it needs not be disputed in what places we are, while we are parts, whether the ear, or the eye, or the hand, or the foot, whether of the honourable or lesse honourable, while we be members: the administrations and functions are divers, but they all serve the necessities of the body. The whole *Church is the Body of Christ*; and *we* for our parts *members of it*, 1 *Corinth.* 12. 27. We may sure say the Text, *We that are many, are one Body.*

But then that we may say it right (and it concerns us much) we must know what it is to be one body, what tyes and bonds belong to this union, how necessary it is to be of it, what danger there is in being out of it: And this discourse will take up the second part of my Text, The *Relatum*, in which all the *Correlates* meet into one, *We being many are one Body.*

There are divers wayes for many to come into one. First, Naturall; so the soul, and the body are made one. Secondly, Conjugall; so man

man and wife. Thirdly, Politicall; ſo all the Inhabitants within one City, or houſe are made one. Fourthly, Morall; ſo friends are made one. Fifthly, Hypoſtaticall; ſo Chriſt and our nature were made one. Sixthly, Sacramentall; ſo the ſigne, and the thing ſigned, are made one. Laſtly, Myſticall; ſo all the faithfull, like ſo many members are made one, *being many, are one Body.* I am not to ſay any thing, of any one of them, but the laſt, our Myſticall making one, *one Body* in Chriſt. And this the Scriptures and Fathers have ſought divers wayes to illuſtrate by other Allegories; one building the Materialls many; one flock, the ſheep many; one tree, the branches many: and many ſuch, yet it is but one. The laſt of theſe, I muſt inſiſt upon, *We being many, are one Body.*

Yet there are three ſorts of Bodies, eſpecially conſiderable. Firſt, the Body Naturall. Secondly, the Body Politicall. Thirdly, the Body Myſticall. The two firſt of theſe we cannot be, no man will imagine it, in a literall ſenſe, one Body, or in a civill ſenſe, one Body: the Church of Chriſt cannot be one ſo, which conſiſts of many naturall bodies it ſelf, and is in many remote places, never likely to come into one civill Polity, The Body Myſticall is only to be conſidered.

And that is but Metaphoricall; ſo called by a ſimilitude, taken from the naturall body, otherwiſe it is not properly a body, which is made up of many bodies. But ſo the holy Ghoſt is fain to ſpeak improperly to condiſcend to our capacity, to ſhew us what the Body of Chriſt is, his Church, by that we know already, what the body of man is, *Viſibilibus rapere ad inviſibilia*, ſaith *Gregory*. That is his way. That way we take and conſider four things, belonging to a body naturall, and under that ſimilitude, obſerveable in the Myſticall.

1. A ſufficiency of parts.
2. The Union of them into one.
3. Their Symmetry and Agreement.
4. Their Offices and Adminiſtrations.

I begin with the firſt: A ſufficiency of parts. No body can be without them, *trina dimenſio*, belongs to every body at leaſt: but a perfect body, ſuch as the naturall body of man is, or the Myſticall Body of Chriſt is, conſiſts of many parts. All the body is not one member, *Multa membra, unum corpus.* It belongs to the Philoſopher, and when he hath done to the Phyſition, to take an exact ſurvey, of all the parts which do belong to a body, it is enough for us, that there

are

are parts enough. God in framing of the naturall body, would not ſuffer any redundancy or deficiency, we may not but think the ſame of the Myſticall. *In thy Book*, ſaith *David*, unto him *are all my members written*; he keeps a Book of all the members of his body; the Church as well; by him they are numbred, and to him only known; we may not deny the Body of Chriſt to be perfect, which hath a full enumeration of parts.

But yet the parts are not come together to make it perfect, God hath a day Book, *Liber vitæ hujus*, wherein lye ſome ſcattered members not yet recollected, they are not yet ſummed up, till God comes to his *verbum abbreviatum*; yet they are to be reckoned in the accompts. In nature the generation of the form is in an inſtant, but the parts ſtay their time of production, and when they are all come, the body is not perfect, till it have the degrees: the ſtate of this life is, but the womb of the body of Chriſt, there is a ſtill repairing of the Saints, and an edification of the Body, till we all meet together unto a perfect man. Here as in the Mount, the Materialls are all cut out, and ſquared for that great building; no noiſe of any inſtrument ſhall be heard hereafter, but ſuch ſtones as will ſerve ſhall be laid upon the pile, the reſt put away with the rubbiſh; God only knows how many, and which they be will ſerve; we take all that are any way prepared to belong to it, whereſoever the Axe of the Goſpel, and the Hammer of the Law have come; till the great builder ſhall have reprobated them. There ſhall no ſtone be lacking to this building, no member to this Body, though they lye ſcatterred, yet there will be a Collection: Bone to his bone; though they be wounded, yet there is a repairing, not one of them ſhall be loſt: the hair and nail, and ſuch excrements may well be let fall, and periſh, but no part ſhall be miſſing: A ſufficiency of parts there will be: That is the firſt.

But yet they make not a body, unleſſe they come together, the dryed bones till they were new ſet, and the Nerves, and fleſh, and skin came upon them, could not be ſaid a body: till the Union of the parts in one come, there is no Communion; many members there be, but by that, and that is the next, they come to be one body.

In the naturall body there are Nerves, and ſtrings, and ligaments, and arteries, by which all the parts are firmly united; Such there are in the Myſticall, by which the body is knit and coupled together in *every joynt*, *Epheſ.* 4. 16.

1. *Spiritus Sanctus eſt nexus*; he is the prime *principall bond*. The

Tendon

Tendon by which all the parts are knit and coupled; The Body to the head by him, and the members to the body: he is *the ſap*, which runs from the root into all the branches, that a me dyes, and withers, and ſoon falls off, which hath not him; He is *the Leaven*, by which the whole lump is compacted, and grows into one loaf; nothing keeps ſoul and body together, but he; all would ſoon fall off, like ears of Corn, if not by him bound up into one ſheaf: he is *the cement* of the whole building, there is nothing elſe to binde too the Materialls, if they be laid looſe they cannot laſt long: no Union can be firm without the ſpirit.

And to this *quaſi ad Tendonem*, all the Nerves and other joyntures tend, here they meet: they are many, as in the naturall body.

2. Religion is a main tye, it is a *religando*; like *Gordions* knot, it will not be untyed, it may well be forc't. There is a ſtory, how true I know not, yet of no mean Author, how four ſtrong horſes in an whole houres ſpace, were not able to ſtrain the joynts of one man in his ſeverall quarters; and not then, till the executioner with his ſword hackt them in peeces: it is in nothing ſo true as in this tye of Religion. *Non diſſolvi poſſunt quos vera religio conjunxit*; it only makes true Yoak-followes, which like the two Kine, as Saint *Bernard* ſweetly compares them, bare the Arke of God to *Bethſhemeſh*, 1 *Sam.* 6. though their Calves were left behinde them, and kept one path, and went up lowing together. Neither Policy, nor Villany, can make ſo firm brethren as Religion: *Fratrum gratia* is no where kept ſo ſure, as between theſe; *Quos Deus Conjunxit*, is ſaid of marriage knot, Let no man put aſunder, let them not, but if they will do it, and it hath been done, who ſhall let them from it? And it is likelieſt done, where both the parties are not of one Religion, or if they profeſſe one, yet they are not, what they profeſſe, both: but of theſe which by it are made one, *quis ſeparabit?* Like *Saul* and *Jonathan*, they are lovely and pleaſant in their lives, and in their death not divided: neither indeed can they be divided: ſee but what ſtrings they are tyed together with. 2.

1. One Faith: *& quiſquis fidem ſe tenere credit, unitatem teneat*, ſaith S^t *Cyprian*. He falls from that, which falls out of this: Faith is *unitatis Monimentum & Munimentum*. Therefore the Ancients hold that the Apoſtles Creed, *Summa fidei*, was made for that purpoſe: *ut eſſet unanimitatis indicium*: that all profeſſors might there meet in one; though diſperſed never ſo much in place. The Doctrine of 1.

Christian Religion is but one, one Faith materially. The gift of Faith, by which we have *Faith in the Faith*, to speak with *Athanasius* Creed; though it be numerically Diverse, yet is in all but one, one Faith formally: one Faith, there is union by that.

2. 2. One Hope: Heaven, and our eternall inheritance, we all hope for; *one mark the prize of our high calling*, we all contend to; in the world men take divers wayes, because they pitch upon divers ends: he saith unto gold thou art my hope; another to his honour: but they that hope all for one thing, like a ship under sail, where there be many passengers, steer their course unto one and the same Port. Can they think to meet there, and go every one their own wayes heer? As if we had many heads, as one said of the Christian Armies. *Quid absurdius quàm nos in terris dissidere qui fruituri sumus omnes eadem felicitate in cœlis?* By one hope there comes more strength to this Union.

3. 3. But the *Bond of perfection is love*, *Coloss.* 3. 14. and that is also one: it is called *Christs garment*; Faith and Hope never go apparreld in any other, and that was, *non de parte consutilis, sed per totum textilis*, saith *Cyprian*, without any seam, not to be ript, nor rent, but delivered whole: If we have that on, and we being Christians would not be thought without it, it will not be too little for us to put on; *sufficit & mihi & tibi tunica Christi*, saith *Bernard*, it will cover us, and withall a multitude of sins, of offences, of breaches, which must else make us fall off on all sides. And indeed the cause of all our rents is, the want of having that on; and it is not such charity, which we commonly reckon of such which hath but a thread between it, and emnity, or so little difference, as that they might not be distinguished asunder. Christs Garment is not like *Jeroboams*, wherein were made twelve rents at once: *Integra vestis accipitur*: the souldier to whose lot it fell took it whole: men of that calling seldomest of any have it, yet then it was had to shew, that it may be had by men of any condition if of that: and being had whole, it will serve to cover the whole body; the ear from hearing, the eyes from spying, the lips from speaking, the hands from practising any thing, that may tend to the breach of Union, to differences, and discention: now a threefold cord is not easily broken: one Faith, one Hope, one Love, make the bond of perfection, make the Union firm.

But besides these three are other which are as Nerves and Sinews to unite all the parts, The Apostle reckons them up in *Ephes.* 4.

4. One

4. One Baptiſme, The Font is the wombe of our new birth, *ſumus fratres*, As *Abraham* ſaid to *Lot*: It was ſtrange to *Rebecca* to have ſtriving in her womb, but there was ſome reaſon for that, two nations and two manner of people, were in her bowels: But they are all of one people, whom the womb of the Church bears, if they be right bred. Indeed it is not the Baptiſm of Water which makes them one; many Lepers might have waſhed in *Jordan*, and yet not come out as *Naaman* the *Syrian* did: The Baptiſme of the Spirit doth only that, and thoſe that are ſo born, not of fleſh nor of water only, but of the ſpirit, will keep this union, will be one, as that is one. 4.

5. One Houſe, where we are all brought up together, the Church *Domus Dei*, is but one; I ſpeak not of the materiall houſe, but of the myſticall, one Catholike Church, in which we ſuck of the ſame breaſts, we are fed with the ſame milk, are tutored under the ſame Government, partake of the ſame Sacrament: *Habitare fratres in unum*, to be of one minde which be of one houſe: this is no ſmall ſtrengthening of the Union. Theſe all of them and many more, are *Eccleſiaſtica vincula*, and belong to the chief *Tendon*, by which this union is made, the ſpirit.

There are others not to be paſt ore with ſilence: Humane neceſſity, Civill Commerce, naturall Relations, are all of them Ligaments to bring the parts together to make up this union. Religion and Nature both leane to it: Their main intendment is to effect it. And yet when this is done, and the parts joyned, the body is not perfect, if there be not a Symmetry and agreement between them, if they be not of the ſame nature all: twill be but *Humano capiti cervicem jungere equinam*: if not of a juſt proportion, both will be a like monſtrous. Their nature we have touched already, being in one wombe, we doubt not of that: of the other there may be ſome queſtion made, in the naturall Body, it is the wonder of the Creation, to ſee in what perfect meeter all the parts are made; yet there may be ſome aberrations there; the ſame ſhould be in the myſticall Body: The Body of Chriſt can be no leſſe perfect, and yet the jarring of the parts, as if they had not that Symmetry we ſpeak of, their falling into pieces, as if they were not in their places, makes us make a queſtion of it. Look a little into the cauſe of it. 5.

God ſaith the Apoſtle, hath ſo tempered the parts of the body, that there might be no ſchiſme, no diviſion in it, but that the members ſhould have the ſame care one for another: he hath done the like for

the Church. Apoſtles, Prophets, Teachers, workers of miracles, gifts of healing, helpers, governors, diverſity of tongues, &c. are all of them members of this body; all of them ſet by him in their right places to their right offices. There are divers cauſes of the ſchiſme that is among them.

Diſlike of their own places: The foot would be the hand, or elſe not of the body: it aſpires higher yet, to be the eye or the ear, in the ſeat of Magiſtracy, as it did of late among the Anabaptiſts in *Germany*: and in the ſeat of Miniſtery as in the experience of our times. So it was in that great rent of the Body of *Iſrael*, in *Jeroboams* dayes, the meaneſt of the people, Mechanicks among them, were made their Prieſts; and if they may not be that, they will not be of the Body, and indeed, *Gratulandum eſt cum tales de Eccleſia ſeparentur*, ſaith *Cyprian*: *Utinam abſcindantur*, was Saint *Pauls* hearty prayer. Such were *Corah* and his company: *Moſes* anſwer might ſerve their turns, *Seemeth it a ſmall thing, that the Lord hath ſeparated you, to take you neer to himſelf?* Is it not enough that you are of the Body? Were all the body an eye, where were the ſmelling? Hath not he placed leſſer lights in the Firmament as well as great ones? All are not there *primæ Magnitudinis*: hath not he ordered meaner ſervants in his family, as well as greater ones? All are not there *primæ diſtributionis*: There will be degrees of glory in Heaven, as there are of places in earth. Beſides to avoide this dangerous ſchiſme, hath not God ſo tempered the body, that he hath given the more honour to that part which lacked? the *ouus* is ours, the *bonus* yours: The head cannot ſay, unto the feet, I have no need of you; nor the eye to the hand, I have no need of thee: This ſciſme, whether it be in Church or ſtate, one *Menenius Agrippa* in *Livy* very fitly confuted, by telling to the factious *Romans*, the tale of the falling out of the Belly, and the members: becauſe it ſeemed to devour all, the hands would not work, the feet would not ſtirre, the mouth refuſed to receive any food, till they found themſelves to languiſh thorough the emptineſſe of the ſtomack, and by bad experience proved the belly no leſſe profitable to the body, then the other members; and that the ſafety of the whole depended upon the ſociety and concord of the parts. This Emulation hath been the cauſe of the diſſentions, which have ever been in the Church.

Yet there are ſome others cauſes, The neglect of their own offices, and impertinent ſurview of others, which belongs to the head to cenſure,

cenſure, and not to the parts: The want of Sympathy with the infirmities of the fellow members, if one ſuffer, not careing to ſuffer with him, not conſidering if a Joynt be looſed or ſtrained, all the parts ought to be painted with it: neither of theſe but are cauſes of this ſciſme, and theſe lead me to the fourth particular: the offices and adminiſtrations of the body.

A ſufficiency of parts, a uniting of them into one body, a placing them in a true Symmetry and Proportion, are all of them for this, for their adminiſtrations and functions, and for them they have received diverſities of gifts, and by them are to be exerciſed in ſeverall operations: all three are ſpecified by the Apoſtle, 1 *Cor.* 12.4, 5, 6. All the Body is not one member but many; all the members have not the ſame gifts but divers; all their gifts are not for the ſame operations, but ſeverall: altogether are moſt wiſely diſpoſed, both in the naturall and myſticall Body, for the furniture thereof, *edifying of it ſelf in love, Epheſ.* 4. 16. We have not leaſure now to take a ſhort view of them in particular.

All that hath been ſaid tends to this concluſion, we are the Body of Chriſt, and Members in particular: *We that are many, are one Body*, a Body in the parts, in the union of the parts, in the Symmetry and Agreement of the parts, in the offices and Adminiſtrations of the parts; and if we be of his body in earth, we ſhall be ſure to be joyned to our head in Heaven; *Uſurpavimus regnum Dei in Chriſto*, we hold Heaven in *Capite* already. But then if we be all one body, there muſt be no ſciſme between us, no falling off from the parts, no falling out without them. *Ad regnum pervenire non poteſt, qui eam quæ regnatura eſt, pacem derelinquit*, ſaith *Cyprian*: Hath God tempered them all, that there be no diviſion, and ſhall we diſtemper them by ſciſme, and diſſention? Will it be enough to hang by one Artery, and have the reſt disjoynted? By faith, and hope, and not by love, which is the bond of perfection? If we be wounded, there is a repairing; if looſed or ſtrained, there is a re-eſtabliſhing; if we be of the Body, we muſt have love to all the members, care of them all, we muſt ſuffer with them, ſuffer for them; we muſt cover the blemiſhes, hide the deformities of the parts, upon thoſe parts which we think moſt unhoneſt, we muſt put more honeſty, and give the more honour to that part which lacketh. Nature and religion both, can by no means away with a ſciſme in the body. If there be, you be not of the body; you cannot ſay the Text. *We that are many, are one Body.*

And if we be not of this Communion which is *Corporis*, we cannot be of the other which is *Calicis*: that is *Fundamentum Relationis*: and one bread, of one body, and of it *sumus participes*, we all partake. That of this *simus consortes*, we may be all members; To eat of that, which is one all over the world; as there was but one Lamb to an house, so but one bread to the whole Church; is the Symboll and Sacrament of one Union with the Body. *Non ex alio tu, nec ex alio ille, sed ex eodem omnes nutrimur*, saith *Chrysostome*; It is but one mystically though numerically many. And if but one bread, shall we make the *Table of the Lord, the table of devils?* And partake of that, with bitternesse and wrath? If but one body, shall we take the member of Christ, and make it the member of an harlot? of schisme and contention? God Almighty grant that we may be all of one minde, in one house, being all members of one body; that being united by one Spirit, in one Religion, in one Faith, in one Hope, we may serve one God the Father, and one Lord Jesus Christ our Saviour, in one Love, being entred by one Baptisme, confirmed and strengthned by one Bread, coupled and knit into one Body; there be no schisme, no division among us, but that all the members have a care one of another, and endeavour to keep the unity of the Spirit, in the bond of peace,

Till we all meet together into a perfect man, and the
Measure of the Age of the fulnesse of Christ.
To whom with the Father, and the
holy Ghost, be all praise, and
glory, now, and ever.
Amen.

THE

THE SIXTH SERMON.

1 JOHN 4. 1.

Dearly beloved, beleeve not every ſpirit, but try the ſpirits, whether they are of God; for many falſe Prophets are gone out into this world.

I Muſt begin where the Text ends: the laſt words of it are the reaſon of the firſt: *Quoniam* is a cauſall: *Many falſe Prophets are gone out into this world*; Why what then? Only this, *beleeve not therefore every ſpirit, but try the ſpirits, whether they are of God.*

I could not think of any ſubject more proper to this ſeaſon, or more profitable for our ſelves; the old complaint is now, if ever proved true, *the dayes are evill.* The world was never more rightly compared to a Sea, then now; men upon dry Land, as if they were toſſed in a rough Sea, thorough ſtaggering and giddineſſe of their brains, are driven to their wits end: they look thorough the waves of their unconſtant humours, and prejudicate conceits, which make the ſtraighteſt things, which have been ſo well ſettled with mature conſideration, and unqueſtioned authority, ſeem to them crooked: they complain that the ſhoars and trees are moved, not perceiving how themſelves are ſilently tranſported, and that they move, and not theſe: they do not look that way which they row; and yet as if they ruſhed not faſt enough to their own deſtruction, they hoiſe up their ſails of fury and madneſſe, to precipitate them forward. They think to make away in the Sea, in which they cannot ſo much as ſpye out any prints of their ſteps, which have gone before them, nor muſt hope to leave any impreſſion to be found by thoſe which ſhall follow after. God only knows what Port they are bound for, I fear me the diſtraction, if not diſtruction both of Church and ſtate: what elſe do ſo many fiery diſcurſions abode, the perverting of Scriptures, pretending of Propheſies, wracking of conſciences, the bold determinations of ignorant Mechanicks, flying into the face of dignities and authority; wounding.

wounding thorough the ſides of Eccleſiaſticall Diſcipline, the head of Monarchy, and Government? Do they not all huddle in at one gap, to let in confuſion and ruine? Are they not fruitfull ſeeds, which bring forth ſuch a Monſter, which hath ſo frighted *Germany* theſe hundred yeers, and will eat out the very bowels of the Mother which conceived them? Is it becauſe there is no Prophet in our *Iſrael*, at whoſe lips may be inquired the knowledge of the Law? Or is it not rather becauſe there are too many? Such which will take upon them to be Prophets, and are not called as was *Aaron*: *Which Propheſie in my name*, ſaith the Lord, *and I have not ſent them, neither did I command them, neither ſpake I unto them, and yet they ran*, *Jere.* 14. 14, 15. Is not *Saul* among the Prophets, madneſſe and cruelty? And the devill gotten again into *Samuels* mantle, malice and hypocriſie? Is there not a lying ſpirit got into the mouth of theſe Prophets? As was in *Ahabs* dayes, 1 *Kings* 22. 22. Do they not propheſie lyes unto us, in the name of the Lord? This, this the true cauſe, the Apoſtle tells in the laſt words of the Text; *For many falſe Prophets are gone out into this world.*

This being the cauſe what Counſell is to be followed? There are two rocks which we muſt neceſſarily avoide: to beleeve all, to beleeve none: by beleeving all, we ruſh preſently into hereſies and ſciſme; by beleeving none, we fall upon irreligion and Atheiſme: againſt the firſt, the Apoſtle gives us a Caution; *Beleeve not every ſpirit*: Againſt the ſecond, this Counſell; *But try the ſpirits whether they be of God.* This is his to them, to whom he writ; this is mine to you, to whom I ſpeak. *Dearly beloved, Beleeve not every ſpirit, &c.*

So the Text you ſee plainly ſupplies us with two parts. Firſt, A premonition. Secondly, A premunition. Firſt, For *præmoniti*, Secondly, *Præmuniti.* Firſt, A warning of us, Secondly, An arming of us. They are but two, but we may ſay of them as our Saviour did of the Diſciples two ſwords, it is enough; we need no more, if we be well accoutred with them, if thorowly inſtructed about them; if we know how to prove them, we ſhall by the grace of God, *quit our ſelves like men*; not to be put to turn to the right hand, or the left, but be able to ſtand faſt in our faith, till we be removed from our ſtation, from faith to fruition; from theſe earthly Tabernacles, unto heavenly Manſions; from waging of warre, and wreſtling in combate againſt ſin and errour, to wearing of Crowns, in immortality and glory. We begin with the firſt part, though the laſt in my Text, the Premonition.

Many

Many false Prophets are gone out into this world. It is that which all the Prophets, all the Apoſtles ever complained of, I need not quote you places of Scripture to prove it. Look but into, *Jere.*14.14. and *Chap.*23. *Verſ.*21. Our Saviour himſelf foretells us of them, *Matth.* 24.24. Saint *Peter*, 2 *C.* 2. *v.*1. is evidence enough, *There were falſe Prophets among the people, even as there ſhall be falſe Teachers among you, Which privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift damnation.* To be told of them aforehand, is the way to take heed of them; to be warned of them, to be armed againſt them.

And indeed we had need to be warned, there are five reaſons to be yeelded from the very Text, I need not ſeek further for more.

1. From their name, They are *Prophets.*
2. From their fame, They are *falſe Prophets.*
3. From their number, There are *many falſe Prophets.*
4. From their time, being now preſent, *are gone out.*
5. From the place whither they are gone, εἰς τὸν κόσμον. I know not what ſpirit moved our Tranſlators, to render the Article ſo ſignificantly, ſure it was a good one: *Into this world.*

1. They are *Prophets.* Who would fear to be ſeduced by ſuch a name? The very name of a Prophet hath been in all ages venerable. Whither ſhould ſhe go for truth but to a Prophet, for inſtruction not deſtruction? But this hath ever been the Devils policy, to bring in damnable hereſies under Heavenly Titles: he which skils to transform himſelf into an Angel of Light, knows how to make his Agents ſeem like Saints. It is the old Proverb, in *nomine Domini incipit omne malum.* God himſelf complains of it: *In my name have they propheſied lyes, Jere.*23. The enemy dares not appear himſelf, nor ſend in his own name: *Sub prætextu Divinitatis deliteſcentes omnia polluitis,* as *Conſtantine* told *Novatus Centu.* 4. This hath been his way, he hath his Prophets, as well as God, he hath been ever ſtiled Gods ape: and therefore though they be Prophets which come unto us, yet you are to be warned concerning them, that is the firſt reaſon. 1.

2. They are *falſe Prophets*; ſuch are all of his ſending, be their ſhews never ſo glorious: the very Mahometanes wou'd be called *Muſſulmen*: the damnedſt Incendiaries ſtile themſelves Jeſuites: the horridſt Treaſon hath been hatcht in a Diſciple: the lying ſpirit comes in the mouth of a Propher, ſo do wolves in ſheep skins: gilded pills are ever bittereſt; painted poaſts rottenneſt. 2.

Hic dolus eſt magnus, Lupus eſt qui creditur agnus.

Such as theſe do ſooneſt ſeduce, for they have Syrens voyces, Crocodiles tears, and moſt dangerous they are, becauſe the leaſt ſuſpected. This is another reaſon, and enough alone, if they be proved falſe, to take heed of them: and ſuch as theſe then, falſe Prophets.

3. 3. They are *many*; *Legion* may be their name, as well as his, who is the Maſter of them, *Mark* 5.9. *Ye are many*, ſaith *Eliah*, 1 *Kings* 18. 25. So they were indeed, 450. to one; ods enough. And a little after 400. to one *Micheiah*, 1 *King.* 22. 6. Our Saviour himſelf notes out their number, *Matth.* 24.5. *Many ſhall ſay, Lord have we not prophiſied in thy name?* Falſe Prophets all, not of his ſending, ſuch as he will profeſſe unto, that he *never knew them*, *Matth.* 7. 22, 23. It was the complaint of the Church ſtill. *Many dogs are come about me*, *Pſal.* 22. 16. And they are falſe Prophets; look to *Iſai.* 56. 10, 11. *Greedy dogs which cannot underſtand, which look to their own way, for their own advantage*, for their own purpoſe. By the many hereſies they have ſcattered, you may well gueſſe at their number: *Epiphanius* in his dayes reckons up two hundred. Eccleſiaſticall Hiſtories muſter them up by thouſands. In *Luthers* time in *Germany*, they grew to 100000. Now if a ſmall number were to be deſpiſed, yet ſo many may not; we well ſay of the true ones in compariſon of the falſe, as the Diſciples did of the Loaves, *what are theſe among ſo many?* All our hope is that which the Lord told *Gideon*, he *ſaveth not by many*; This is another reaſon, why we ſhould take heed of them. *Quia multa ſunt.*

4. 4. They are already *gone out*] like the *Locuſts out of the dark ſmoak*, *Revel.* 9. 3. In the Apoſtles time, the *myſtery of iniquity* began to work. *Ages* ſince have been peſtered with them. *Semper aut exortæ ſunt novæ Hæreſes, aut renovatæ veteres*, hath been the complaint of the whole Church; Satan never ſleeps, he hath like the *Philiſtimes*, his ſpoiling bands ſtill abroad. God hath no ſooner his Prophets out, but he hath his: *Moſes* preſently met with the *Magitians*: they were then, ſo they are ſtill; no times have ever had ſo juſt cauſe to complain as ours: we may take up Saint *Jeromes* cry, changing but the name; *ingemuit totus Orbis, & Miratus eſt ſe Arianum factum.*

And yet is it worth the noting that the Apoſtle ſaith, they *are gone*; true Prophets are alwayes ſaid to be ſent, they go not till they be commanded; but *theſe run, and yet I ſpake not to them*, ſaith the Lord; of their own heads, they are gone out: this is another reaſon, why you muſt beware, *quia multi exierunt*, many falſe Prophets are gone out.

Laſtly,

Lastly, they are *gone* out *into this world*, all the Emphasis lyes in the Article: this present world, now as well as then: this place of the world, here as well as there: *nullibi satis tutum, nullibi satis cautum*, saith *Bernard*: this world as much as that hath been troubled with them. *Europe* as well as *Asia*: *toto divisos Orbe Britannos*: we which are a world by our selves, have a world of them; like the *Frogs of Egypt*, they crawl in all places of the Land; the Kings houses, the Ovens, and the kneading troughes are not free from them. Here is cause enough why we should take warning; *Quia multi*, for many false Prophets are gone out into this world. Besides these all from the Text, we might render some reason out of the Text: They are *gone out*, for what purpose think you?

First, To seduce: *non Doctores sunt, sed Seductores*, saith *Tertullian*, and that they may better do it, they begin as the Serpent did, with the woman; and they creep into their houses, as he did, for *Serpentis est serpere*: the Apostle speaks it plain, They *Creep into houses, and lead captive simple women, which are laden with sins; which* women *are ever learning, and yet never able to come to the knowledge of the Truth.* 2 *Tim.* 3.6,7. And that they do under a shew of godlinesse, *making long prayers, Luke* 20. 44. And then,

Secondly, When they are got in, wherefore come they there? Our Saviour resolves you; the Wolf cometh not, but to devour and destroy; and for that they come, *to devour widows houses*, their substance and estates: there can be no good lookt for, from their coming, They are of their Masters Profession, and his name is *Apollyon*, a destroyer, and do but mark, how they do ply his work; they destroy even foundations themselves, Faith, Hope, Love, Obedience; and if foundations be destroyed, what shall the righteous do? Other Reasons we might yeeld, but these are enough to make us follow the Apostles counsell, to *mark those which make divisions and contentions, which with fair speech, and flattering, deceive the hearts of the simple*, *Rom.* 16.17, 18. Indeed to warne us of them, it is enough alone, but to remember the Text it self: *Many false Prophets are gone out into this world.*

I passe to the second part.

The Premunition.

To be warned of them, and not Armed against them, is to little purpose; we may be armed two wayes, by the Text. First, Negatively, *non credenda*. Secondly, Affirmitively, *probando*.

First, *Non Credendo: Beleeve not every ſpirit.* Spirit and Prophet are here *Synonima*, ſo *Beza* and the beſt expound it, Metonimically it is put for him. Every Prophet pretends, he hath the Spirit: *Mahomet* himſelf, that grand Impoſtor, ſtuck not to affirm that the ſpirit was his teacher; By the name of the ſpirit they gain authority unto their Doctrines, So as you have heard already; The devil ſends forth his agents under the pretence of divinity: But there is a lying ſpirit, as well as a true one, and here we have a caution, *de non Credendo:* Beleeve not every ſpirit.

It is not ſafe for any ſoul to be too credulous in matters of ſalvation; to beleeve every report, is in civill affairs, an argument of greateſt Levity, much more in religious: Credulity was the ſin of our firſt parents: *Eve* beleeved the Serpent, *Adam* beleeved her. I know when God ſpeaks, to beleeve him preſently; *ea Credulitas ſemper magni fuit & ingentis animi,* ſaith Saint *Chryſoſtome*; it was *Abrahams* praiſe, and the Virgins *Maries*; But ſince lying ſpirits are gone out in the name of God, credulity muſt needs be dangerous: *The fooliſh will beleeve every thing,* ſaith *Solomon, Prov.*14.15. And the ſonne of *Syrach, Eccle.*19.4. *He that is haſty to give credit, is light minded.* This *de non credendo* then, cannot but be a good watch word. *Beleeve not every ſpirit.*

And the reaſon of it is.

It is alwayes beſt polity to watch that place, where the enimy ſtrives to enter, *ibi fortiter opponere, ubi fortiter oppugnatur.* Satans chief battery is againſt our Faith; we need not fear him much, if he get not in at that: poyſon hath no hurt in it, if it be not received; nor falſe doctrines, if not beleeved: therefore his Agents work moſt upon credulous natures, they commonly begin with *weak and ſilly women,* which are eaſie to beleeve and creep into them, and then by them, winde themſelves into the opinions and boſomes of weak and effeminate men. The Devill never could do any thing, if you would not beleeve him: He requires Faith in his Auditors, as well as God doth in his.

Belief is the only paſſage of all good or evill to the ſoul; if that be eaſie to God, he enters, and with him all graces: if open to the devill, he enters, and with him all vices. Therefore, *Solomon* bids us *keep our heart with all diligence,* and eſpecially that paſſage, at which Satan ſo much ſeeks to enter, which is beleeving.

And that we may the better keep our heart, we ſhould keep our ears

800:

too: ſtop thoſe outward paſſages, hearken not to them, *Deut.* 13.3. *Thou ſhalt not hearken to the words of the Prophets, or dreamer of dreams, &c.* We let him in too neer, if he get into the ear; that paſſage he ſeeks to get firſt: if he can, have free acceſſe to the ear, he will command the heart too, ere he have done.

And that we may keep both our heart and ear, we ſhould keep our houſes too, not let them lye open to them; it is not ſafe letting them come ſo neer us, their deſire is to creep in there firſt, 2 *Tim.*3,6. But no deceitfull perſon ſhall dwell in my houſe, *He that telleth lyes ſhall not tarry in my ſight*, ſaith the *Pſalmiſt*; and theſe are *Deceivers*, *Matth.* 24.5. and *Lyers*, 2 *Theſ.*2.9. 2 *Pet.*2.1. Beloved let me not be miſtaken, I mean thoſe falſe Prophets which are ſpoken in my Text, which are gone out into the world, which come unto you with damnable doctrines, novelties, ciſmes, which ſow diviſions, contentions, debates among you; which call themſelves Prophets, but are not ſent, and come in the name of the ſpirit, but are not to be received; for it is the Apoſtles caution, *Dearly beloved, beleeve not every ſpirit.* But I mean not to inſiſt longer upon this. The ſecond take up more time, which is affirmative. *Probanda.*

But prove the ſpirits whether they be of God,] There is good reaſon for this rule: to beleeve all tends to hereſie and ſciſme; for there are *lying ſpirits*, 1 *King.* 22.22. *Evill ſpirits*, *Judges* 9.23. *Unclean ſpirits.Luk.* 4.23. *Spirits of errour*, 1 *Tim.*4.1. And therefore you have heard of the Apoſtles caution, *de non credenda. Beleeve not every ſpirit.* But yet to beleeve none tends as much another way, to irreligion, and Atheiſme; for there is a ſpirit, which is of God; nay, there are *the ſeven ſpirits of God, which are ſent abroad into the world*; and theſe are to be beleeved, *Revel.*5.6. What is to be done, that we may not be deceived? We are now to hearken to the Apoſtles counſell: *Prove the ſpirits, whether they be of God.*

Now proving them is all the way we have to be ſafe from errour; the falſe and lying ſpirit comes in the name of God to us, as well as the righteous and true ſpirit: *dicit Dominus* is the prologue ever to their lye. 1 *Kings* 22.11,12. *In my name do they propheſie lyes*, ſaith the Lord himſelf, *Jere.*14. We cannot but miſtake, if we take all, if we take none: to take the right, is to be take us to the rule; to prove the ſpirits whether they be of God.

And now if ever we have need of proving, we live in the laſt and perillous dayes, where many ſpirits of errours are gone abroad, and

many are deceived by them; thoſe that are yet free, or not ſo farre gone, have reaſon to be both more thankfull unto God, and more vigilant over themſelves: the name of the ſpirit is able to deceive the beſt and wiſeſt. If a bad one but come, and as once the good ſpirit did, *Gen.* 1. 2. *incumbebat aquis*; be but incumbent there, or reſt and ſtay there, God knowes what he may produce; it concerns ſuch eſpecially to take heed to this rule: to *prove the ſpirits, whether they be of God, or no.*

And it is but the ſame which Saint *Paul* elſe where bids us, *Prove your ſelves*, 2 *Cor.* 13. 5. *Prove what things are well pleaſing unto God, Epheſ.* 5. 10. *That ye may allow theſe things which are beſt, Phil.* 1. 10. *Try all things, and keep that which is good*, 1 *Theſ.* 5. 21. *Try the ſpirits whether they be of God.*

And now we go about the Tryall; there are but two wayes that I know of, but both are Demonſtrative; we may not in this caſe content our ſelves with probabilities or poſſibilities: ſhews, and apparances are no good grounds for our ſouls to take any thing upon truſt; our proof muſt be armour of proof, or elſe we ſhall not be well appointed againſt them.

The firſt is *à Priori*; the ſecond *à Poſteriori*: from their calling, from their converſation; thoſe two are the grounds we can only go upon.

First, From their calling, for they muſt have that, or elſe they cannot be right. *No man takes upon him the honour, unleſſe he be called as was Aaron, Heb.* 5. 4. God himſelf renounceth them from being his, if they come, and be not ſent, if they run and be not commanded, *Jere.* 14. If they be not ſent by him, you may ſoon conclude that they be not of God.

That you may underſtand this point more fully, being a matter theſe times ſo much ſtand upon. You muſt obſerve that there is a two-fold calling by God:

1. Extraordinary.
2. Ordinary.

First, Extraordinary, which was in old times: either *ſpiritus Oris*, as *Abraham, Moſes, Samuel*, ſo the all the Apoſtles: They were called by the voyce of Chriſt; and ſent into the world. Or elſe, *ore ſpiritus*, by ſpeciall inſtinct, whereby they were inwardly furniſhed with all the gifts of the ſpirit, neceſſary to that ſervice, whereto they were deſigned, ſo were many of the Prophets; *Elias* in the deplored eſtate of the Jews.

Theſe wayes of calling are now ceaſed, and not to be looked for.

The

The Anabaptists, and their brood the Brownists, which pretend Revelations and Dreams are not to be regarded: By the instinct of the spirit of arrogancy and error do they take upon them to prophecy, and of no other spirit at all: though they come unto you in a mighty winde, yet God is not in that winde; you may not take those spirits to be of God.

2. The other way of calling by God, is his Ordinary calling, and 2.
that is twofold: { Internall, / Externall.

1. Internall; and that is when a man findes himself furnished with gifts fit for that calling, so saith *Musculus* and *Zanchie*: They are the Talents with which Christ hath endued him for his service. The search of this is left to every mans Conscience which desires the Ministery, he shall be reckoned an Intruder, if he finde not these in some measure in himself: and therefore in our Form of Consecration, the Bishop asketh every one which cometh to be Ordained, whether he do think himself to be inwardly called. I confesse outward abilities others may judge of, humane learning, skill in Divinity, sound Intellectuals, by discourse, by examination, they come to be discovered; but inward preparations, they are from the Lord: It is the height of arrogancy for any to take upon them to judge of them in others than themselves, *for what man knoweth the things of a man, save the spirit of a man which is in him*, 1 *Cor.* 2.11. God onely is the tryer of the heart and reins. He proudly enters into Gods Judgement Seat, which takes upon him to determine that. If it be internall and secret, how cometh it known to thee or me? Let other judge of my abilities for the Function, but the preparations of my heart are known onely to God and my self.

2. Externall, and that is *Mediante Ecclesiâ*: Christ hath left the power unto his Church, he called his Apostles, they called others after them; *Titus* had precept from *Paul* to *ordain Ministers in every City*, *Tit.* 1.5. So had *Timothy* by Imposition of hands, 1 *Tim.* 5.2. Christ cannot be visibly present, the Heavens must contain him till his last Coming: but by his Spirit he is present with his Church, he calls by it: those whom it calls lawfully, we are to acknowledge to be called by God.

But whether it calls lawfully or no, that is now called in question; whether this Calling onely belong to the chief of the Church, which are so called κατ' ἐξοχὴν or to all the multitude of beleevers: Those

Those that question it, do withall question the Doctrine of our Church, and if that, which they dare not deny but was well setled by uncontroulable Authority, cannot satisfie them, how shall I? Yet I shall adventure to lay my Axe unto the root of this Tree of pride and arrogancy, which doth oppose it, if so be it prove not as the young Prophets did, which was but borrowed.

They that are for a popular election, pretend two Arguments for the Confirmation, The Scriptures, and the Primitive times. I shall satisfie both with their own principles.

1. For the Scriptures, their own rule is this; That nothing bindes to a necessity of observation, which hath not there an affirmative precept enjoyning it: Let them stand but to this, and be tried by themselves, whether there be any such or no, and whether they do well in imposing a necessity of things which are besides the rule: Is there any? let them demonstrate it, and carry the cause; Is there none? let them see the invalidity and weaknesse of their Argument, and relinquish it. But

They object the practice of the Apostles in their times; there are many things which must go to make that an everlasting rule, and not temporary: those times and ours are not like, and therefore not the like discipline: I will name but one reason, an essentiall one, the true cause of that alteration that hath been in this point: All the believers were then of one minde, there was no danger of any schisme, any rent to be made in the Church then, of which innumerable have been since. But yet that they cannot prove: the multitude of the beleevers were present, we will grant that, and not onely with silence, as some think, but with suffrages, as others, without which there was no laying on of hands. χειροτονεῖν is *suffragiis creare*, as *Erasmus* argues in the Election of *Matthias* to the Apostleship, and the seven to the Deaconship: let it be granted they were there, that they sate not onely still, but said some what, but gave their consent, yet that was onely to their Ordination, not to their Institution, at the giving them power to preach, not assigning them any place: and I report me to any indifferent Judge, whether that be not so done in our Churches Form of Ordination.

2. For the Primitive times which succeeded the Apostles, we may most admire of their inference from thence, which have been ever most enimies to true antiquity: you know how Episcopacy and Ceremony is opposed, which themselves cannot deny, but be grounded in Antiquity:

quity: we may ſay moſt truly what Saint *Auguſtine* ſaith, to ſome of the ſame ſort: *Qui in Evangelio, nihil niſi quod vultis creditis; vobis potius quam Evangelio creditis:* ſo *vobis potius quam antiquitati creditis.* I confeſſe ingeniouſly there is ſomething favours their ſaying, eſpecially from the *African* Churches, but proves it not to be of a binding nature at all times and places: *Poteſt eſſe diverſa conſuetudo in diverſis Eccleſiis*, ſaith *Calvin*: *I condemn not thoſe Churches that have it not*, ſaith *Zanchie*: our Church may truly ſay with the Apoſtle, *we have no ſuch cuſtome.* In things which are indifferent (as all things that are not commanded, or forbidden in Scripture are) no man in his right wits will deny, but the power of the Magiſtrate may determine. The Judgement of ſo many counſells, which have paſſed upon this point; The Laws eſtabliſhed in this ſtate wherin we live, are enough to ſatisfie any ſpirit that is not contentious, which deſires not rather to ſteal into the calling under the pretence of Antiquity, then to come in by the door of Legall and eſtabliſhed Authority. Of whom we may well ſay, as Saint *Cyprian* doth of *Novatus*, *Adulter & extraneus Epiſcopus ille eſt qui fieri à deſertoribus per ambitum nititur*, *Epiſt.* 52. *Sec.* 16. The ſumme of all is, but the Doctrine of the Church of *England*, that thoſe which come into their Eccleſiaſticall charges, by thoſe which are in Authority, do come in lawfully, and their calling is of God.

I muſt not ſtay upon this point which would take up a book, and is not to be contained in a Sermon. I return to my Text: the other way to know falſe Prophets by.

2. A *Poſteriori*, and this is the ſurer, becauſe beſt ſeen by us: it is the ſame which our Saviour gives his Diſciples: *You ſhall know them by their fruits*: give me leave at once, to preſent you with a bundle of them.

The fruits of the ſpirit are *Love, joy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance*, *Gal.* 5, 22. Theſe you may be ſure, they are of God: and ſo are thoſe ſpirits, that do come with theſe: But contrarily, the fruits of the fleſh, are *Adultery, fornication, uncleanneſſe, wantonneſſe, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies, &c. Verſ.* 19. 20. Theſe ye may be ſure they are not of God, neither are thoſe ſpirits which come with them: Look in another place that true Character of falſe Prophets, and of ſuch which our times are eſpecially forewarned of 2 *Tim.* 3. 1, 2.

In the laſt dayes ſhall come perillous times, men lovers of themſelves, covetous, boaſters, diſobedient to parents, curſed ſpeakers, unthankfull, unholy, without naturall affection, truce breakers, falſe accuſers, intemperate, fierce. And Verſe 5. *Having a ſhew of godlineſſe, but deny the power of it.* And Verſe 6, 7. *Creeping into houſes, and leading captive ſilly women.* And if you pleaſe to make up their Character out of, 2 *Peter* 2. 1. Such which *privily bring in damnable hereſies*, Verſe 3. *Which through coveteouſneſſe, and fained works make merchandize of you.* Verſ. 10. *Which deſpiſe government, and ſtand in their own conceit.* Verſe 12. which *ſpeak evill of thoſe things which they know not*, and make their liberty a cloak for their maliciouſneſſe. None of theſe are of God, neither are thoſe ſpirits which do come with them. By theſe you may be able to diſcern them; and this is a tryall you may truſt unto.

But as in a diſeaſe there may ſome Symptomes be miſſing, eſpecially before it come to be *Epidemicall*, untill it come to the height of it: ſo it may fall out in the diſcovery of this great ſickneſſe of theſe times, all will not appear; eſpecially where there is ſo much art and cunning uſed in the concealing them. I will pitch upon ſome few, which will not fail you, as ſoon as you perceive them, you may be able certainly to prove them.

1. If they come not in *Love*: the Spirit of God is a loving Spirit: This is the touch-ſtone of the ſpirit: *By this ſhall all men know that you are my Diſciples*, ſaith Chriſt, *if you love one another.* It is an experiment upon which our Apoſtle himſelf concludeth a *Probatum eſt*: *Hereby know we the ſpirit of truth, and the ſpirit of errour*, Verſe 6. Saint *Cyprian* is down right, *Quiſquis ille eſt, qualiſcunque ille eſt, Chriſtianus non eſt, qui in Chriſti eccleſia non eſt*: And in the next words he tells us, whom he means, even *Novatus* the Sciſmatick, *Qui nec fraternam charitatem, nec Eccleſiaſticam unitatem tenuit. Epiſt* 52. *ſec.* 16. The unity of the Spirit cannot be kept, but in the bond of Peace and Love: thoſe then which come with malice, and contention, and hatred; which come with wrath, and envy, and debate; which are ſuch as the Apoſtle ſpeaks of, ſome *which can never be appeaſed* (pray mark that) *Rom.* 1. 30. are juſtly to be ſuſpected, and you may be ſure that they are not of God; and by this rule you may try not only falſe Prophets, but falſe profeſſors.

2. If they come in *Meekneſſe* and *Humility*: the Spirit of God is an humble Spirit: and it is our Saviours Leſſon to his Diſciples, *diſcite a me quia mitis ſum. I am meek unto him*, ſaith the Lord, *which is of an*

humble

humble ſpirit. This is another argument to try them by, a Symptome of the Spirit of God: if they come with pride, and arrogancy, if contemning of their brethren, conceiting of themſelves, above themſelves: you may know by this, that they are not of God.

Yet there is a voluntary humility, they may poſſibly creep, till they be got in; but this vizard will drop off in a ſhort time, you ſhall ſoon diſcover them by this, whether they be of God.

3. If they come in *Gentleneſſe.* *The Spirit of the Lord is a gentle Spirit. Wiſ.* 1. 5, 6. God himſelf came not in the *fire*, nor in the *Earthquake*, nor in the *ſtrong winde*, but in a *ſoft and ſtill voyce*, 1 *King.* 19. 12. *Gentleneſſe and love are the fruits of the ſpirit*, *Gal.* 5. 22. They know not of what ſpirit they are which come otherwiſe. The *feet* of the Meſſengers of the Goſpel are to be *ſhod with the preparations of peace: Iſaiah* delivers them their Meſſage, *Comfort yee, comfort ye my people*, will your God ſay.

This is another rule to try the Spirit, it marcheth not furiouſly like *Jehu*; it is not madneſſe, but mildneſſe which comes with it. They proſecute their own cauſe, as he did, and not Gods, which come otherwiſe.

Again fourthly, *Truth*, is the tryall of them; the Spirit of God is a Spirit of truth; by their doctrines you muſt try the Spirits. *He that denies that Chriſt came in the fleſh, is the ſpirit of Antichriſt*, Verſe 3. There are other Doctrines which proceed from the *lying ſpirits*. Saint *Cyprian* notes it for a notable one in *Novatus*, for taking upon him to make a ſeparation of the good from the bad, as if he were the ſearcher of the hearts and reins; a lying Doctrine and contrary to the precept of our Saviour himſelf, who commandeth the tares, and wheat, to be let grow together: And to the Apoſtle who ſaith, that in a great houſe there are veſſels of wood and earth, as well as of gold, and ſilver. Such is the ſhutting up of the Gate of mercy unto a ſinner, after he hath miſſed their ſet time of his call; The denying of hope of repentance to ſuch as have gone on long in their wickedneſſe, and have faln from their profeſſions: The cutting off, of moſt part of the viſible Church, from a poſſibility of being ſaved, by Gods ſecret and eternall decree of reprobation: deſperate and damnable, and lying doctrines, contrary to Gods own proteſtations; *As I live ſaith the Lord, &c. At what time ſoever, &c.* And the whole tenour of the Goſpel, and indeed a denying of Chriſts coming in the fleſh; Theſe and ſuch as theſe are but lying ſpirits, and you may be ſure they are not of God.

5. I will but adde one more, *If they hate the light*; The privily bringing in their Doctrines, is an argument of falfity, 1 *Pet.* 2.1. Our Saviours main reaſon to confirm the truth of his Doctrines was this, *In private have I ſaid nothing, John* 18. 20. *Veritas non quærit angulos.* The dangerouſeſt treaſons have been nouriſhed, and conceived that wayes: All eſtates have juſtly diſallowed of private and frequent convenings.

The Diſciples were commanded what they had heard in ſecret, to preach it *upon the houſe top*: Theſe dare not do it, for they dare not come to light, leaſt they be reproved. This is another rule if they come privately, if they ſeek privacy they are not of God. Chriſt himſelf forbids you to look after him in the deſert or Chamber. I muſt not adde any more leſt I treſpaſſe too much on your patience, I will ſhut up all in that exhortation of the Apoſtle, *Rom.* 16. 17, 18. *I beſeech you brethren mark them diligently, which cauſe diviſion, and offences, contrary to the Doctrine which you have learned, and avoyde them: for they that are ſuch, ſerve not the Lord Jeſus Chriſt, but their own bellies, and with fair ſpeech, and flattering, deceive the hearts of the ſimple*: and I conclude, as I began; *Dearly beloved, beleeve not every ſpirit, but try the ſpirits, &c.*

Now to the eternall God, who is
able to make you ſtand, be
all praiſe, &c.

FINIS.

RE

Com

In

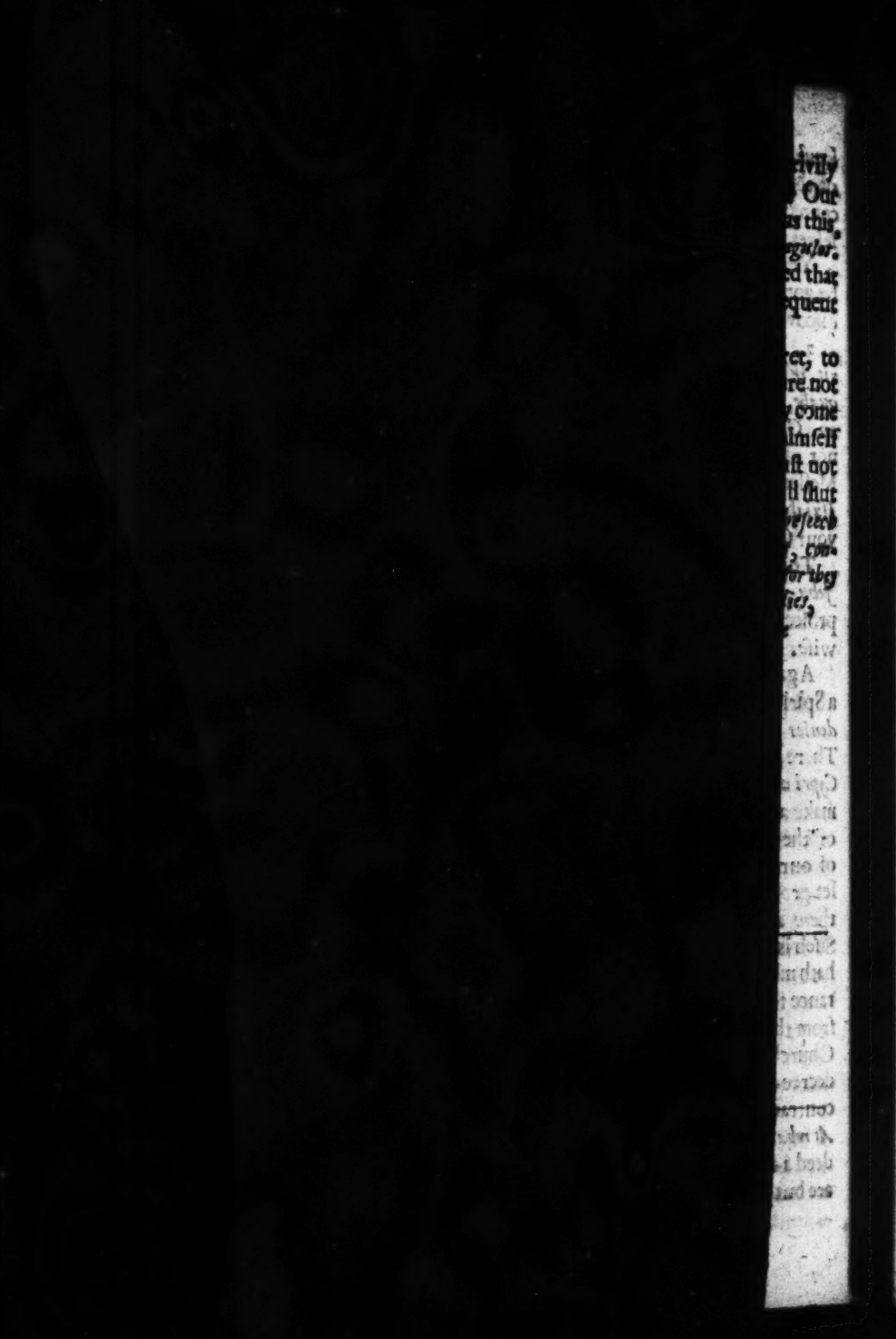
With the

ni

VVith a R

T

The truth w



A TRVE

RELATION

OF A

Company of Brownists, Separatists, and Non-Conformists,

In Monmouthshire in Wales.

With the manner of their Doctrine, Christnings, VVeddings, and Burialls.

TOGETHER

VVith a Relation of the knavery that some of their Teachers practised to enrich themselves withall.

The truth whereof will be justified by sundry people of good quality inhabiting in the said County.

By *Edward Harris.*

Printed in the yeare 1641.



A TRVE RELATION OF A company of Browniſts, Separatiſts, and Non-conformiſts in Monmouth ſhire in WALES.

IN the County of Monmouth in Wales, in divers parts a number of Non-conformiſts being aſſembled together, not regarding in what place they meet, whether in field, garden, orchard, barne, kitchin, or high waies, being (as they teach) as available to their devotion as the Church: where by their doctrine they perſwade their auditory to contemne the prayers of the Church, and the Preachers of the Goſpell; alſo avowing their owne zealous prayers to have ſuch power with God, as that they dare chalenge him *ex tempore*. By which leud perſwaſion of theirs they have drawne divers honeſt mens wives in the night times to frequent their Aſſemblies, and to become of moſt looſe and wicked converſation, and likewiſe many chaſt Virgins to become harlots, and the mothers of baſtards; holding it no ſinne for a brother to lye with a brothers wife; as alſo a virgin gotten with childe by a brother not to be the worſe, but by another, then by the wicked, and ſo conſequently a ſinne.

And first of Christenings ;

Which is that the Father shall bring his child to such of that sect as shall professe himselfe to be a minister, who shall take the child into his hands and wish the Father to name him, and being named, the Minister useth to cut the child in the eare untill it shall bleed, and then after (delivering the child to the Father) saith, by such a name thou child shall be called ; in which action they use neither the sprinkling of water, signe of the crosse, Godfathers nor Godmothers, nor any of the prayers in the Common prayer booke appointed to be used for that purpose ; and they will allow of no churching of women by any meanes.

The manner of their Mariages

Is, that he that taketh upon him the place of a Minister, shall aske the man that is to be married, if he wil have such a maide or woman to be his wedded wife, who saying that he will, hee also usually asketh the woman that is to bee married if that she will have that man to be her husband, who saying that she will; then their Minister will usuall say, goe together and multiply ; in which action they never use the plighting of troth, ring, praiers, or ceremonies whatsoever.

Of Burialls.

They wil allow of no praiers or ceremonies at all at the burying of the dead, but give directions that the body be throwne into a pit, much like a thing nothing worth : And being that these sects in all things are inclined to maintaine contradictions as is before said, touching the points of salvation, so they will in all other things ; And (*inter alia*) command the dead to bee laid

laid in the ground a croſſe the Church or Churchyard, or with their heads toward the Eaſt, but never with their ſeete Eaſtward, as the ancient cuſtome was.

Of a Pavier (being one of the zealous Brothers, ſeeing one of the Paſtors of that ſect get 20. l'. under colour of cancelling of ſins) that by his owne practice in the like nature got 3. Cheeſes and 9. l' and by an accident eſcapt hanging in the earning ther-of, as followe'h.

This Pavier or zealous brother, being very intimate with the grand Doctors of that unſanctified diſcipline, and being privy to moſt of their waies and ſecrets, and hearing it taught at one of their Coventicles or meetings, that it was a great ſinne for a woman to conceale any mony from her husband (which exerciſe being finiſhed) one of the women of that auditory acquainted the Teacher, that ſhe was guilty of that ſinne, in regard that ſhe concealed 20. l'. from her husband, & demanded what ſhe ſhould doe to be forgiven of that ſinne, who commanded her to bring the mony to him, promiſing ſo to diſpoſe thereof amongſt the people, that her offence in that behalfe ſhould be pardoned, which the ſimple woman did, whereby ſhe and the poore were coſened by a knave.

How the Pavier taking this preſident of the holy man of God his practice, cozened three women of their cheeſes.

Who ſpeedily repaired unto three rich women of his neighbours (that he knew to be well ſtored with good cheeſe which he wanted) and made them believe that they were ſuch heynous ſinners againſt God, that if ſpeedy meanes ſhould not be made for the remiſſion thereof, they were in the ſtate of damnation; whereat the poore women being put into a great fright

 earneſtly

earneſtly beſought the Pavier (who they conceived to be a learned man full of ſanctitie and a deteſter of vice) to find out how Gods wrath might be appeaſed, and their ſinnes remitted; who (after much intreatie and promiſes of rewards) told the women that firſt they ſhould confeſſe their ſinnes, and that according to the quantity thereof, meanes ſhould be made for the remiſſion therof: and being demanded how and to whom their tranſgreſſions ſhould bee acknowledged whereby the quality therof might be evident, wiſhed each of them to fetch him down a cheeſe of the biggeſt they had, and ſcales to weigh them in, which being weighed and notice taken of the weight thereof; the Pavier did cut a round circle in the middle of every one of the cheeſes, and tooke out the cheeſe within thoſe circles in lumps unbroken; inſomuch that there was a round hole in the middle of every of the ſaid cheeſes almoſt through; and thereupon the Pavier delivered every woman her owne cheeſe againe charging every of them by the next morning to confeſſe all their ſinnes in thoſe holes and that he would then come to them, and in the meane time would goe home and pray for them, and ſtudy meanes for the remitting of their iniquities, and did take home with him the lumps taken out of the cheeſe, and cut off all the cheeſe thereof neere from the rine, and made round lumps of lead fit for the filling of them holes, which he took in his pocket the next morning, and comming to the women, they brought their cheeſes to him, ſaying that they had confeſſed all their miſdeeds that they could remember that ever they did, whereupon the Pavier wiſhed them to fetch ſcales thither to weigh the cheeſes, and in the meane time cunningly clapt the lead into the holes which he covered with the rine of cheeſe that he had in his pocket, which (being weighed) farre exceeded the weight they were of the day before, whereby the Pavier expreſſed unto them, that the quality of their ſinnes appeared to be ſo great, that if ſpeedy meanes were not eftſoones obſerved for the remitting thereof, doubtleſſe they ſhould preſſe

them

them downe to hell, and therefore the Pavier for to banish the multitude of their confessed sinnes from off the face of the earth, tooke the cheeses and threw them over a great bridge into a great river called Eboy, wherehence the Paviers wife and children by his directions tooke them up and feasted upon them a goodwhiles after.

What meanes the Pavier prescribed to have the Womens sinnes forgiven, and how he cozned them of 9. l'. by promising to die for their sinnes and how he was like to be hanged by a boy in earning the mony.

Vpon a serious conference betwene the Pavier and the women, he made it appeare unto them that every sinne was mortall and that therefore there ought to be a death before those sinnes could be blotted out of the sight of God; whereat the women being in a perplexity not knowing what to say, desired him to invent some other way whereby they might save their lives, and promised to give any content; whereupon the Pavier standing stedfast upon his former words, told them that there must be a death had before God would bee satisfied for their transgressions, and that he loved them so well that he for a reasonable reward would die for them rather then they should remaine in the state of damnation for their misdeeds, whereat the women became very joyfull, giving him many thanks, brought three pound a peece, which he received, and was the only thing he aimed at, and presently thereupon tooke a little stoole and a rope with him into an upper room in one of the womens houses where spying a crosse beame tyed the rope about it, making it ready for to be hanged therein, for to puchase a pardon for the womens transgressions.

Whereupon he (together with the women, having joyned in fervent prayers) stood upon the stoole, and telling them that the spirit was then strong with him, did put the rope about his necke,

necke, and wiſhed the women to goe into the next roome, and pray for his happineſſe in ſo great a taske. And when as they ſhould heare him groane, they ſhould helpe him downe, for that by that time ſatisfaction would bee made, and their ſinnes abſolutely forgiven. And ſo away the women went as he had bid them, leaving him upon the ſtoole with the rope about his necke; inſtantly thereupon a ſonne of the woman of the houſe (being a pretty big youth, in regard of much whiſpering that he ſpied up and downe the houſe, ſtealing up ſtaires to ſee the myſtery thereof) ſaw the Pavier ſtanding upon the top of a ſtoole, with his backe towards him, and his necke in a rope, and in a manner playing therewith: at the ſight whereof the youth calling to minde that the Pavier had been a meanes to procure him to be whipt at ſchoole divers times for playing at Tennis and Cat upon the Sunday, intended to be revenged upon him then, and ſuddenly ſhifted the ſtoole from under the Paviers feet, and runne away, leaving him there ſwinging, in a way indeed to performe what he had undertaken. But the women being near unto him, and hearing him ſchreech, ſpeedily runne to him, and by much adoe made a ſhift to ſave his life. Now for the womens paines in hindring the Pavier to performe what hee had undertaken, I could finde in my heart in a manner to wiſh them the ſucceſſe that the Pavier ſhould have, had hee beene left alone, and not by them hindred in his proceedings.

FINIS.

B R

SY

DIS

Of their

Where

With a R

Wh

roome, and
when as they
downe, for
their ſinnes
ent as he had
ope about his
of the houſe
pering that he
o ſee the my-
p of a ſtoole,
ope, and in a
he youth cal-
procure him
t Tennis and
on him then,
viers feet, and
way indeed to
en being near
ne to him, and
for the wo-
what hee had
to wiſh them
e beene left a-

K 32

THE BROWNISTS SYNAGOGVE

OR A LATE

DISCOVERY

Of their Conventicles, Assemblies; and places of meeting,

Where they Preach, and the manner of their praying and preaching,

With a Relation of the Names, places, and Doctrines of those which doe commonly Preach.

The chiefe of which are these.

Greene, the Feltmaker.
Marler, the Buttonmaker.
Spencer, the Coachman.
Rogers the Glover.

Which Sect is much increased of late within this City.

A Kingdome divided cannot stand.

Printed *Anno Dom.* 1641.

SYNAGOGVE
DISCOVERY

The Brownists Synagogues.

OR,

A Discovery of their Conventicles and Assemblies,

THe distractions of these times are not unknowne to be caused by the Copiousnesse of Sects, Religions I cannot terme them least I should disallow of that Axiomaticke of K. *James* of blessed Memory, for he acknowledged but two Religions, the good and the bad, and those were the Protestants and the Papists, the Protestant the true, and the Papists the false, but there are a Company of erroneous Sectarists, and Hæriticall opinions, crept in amongst us, like so many weeds in a pleasant Garden; what good counsell hath our Saviour given us, and how little use doe wee make of it, he bids us take heed least we be led away with the Doctrine of false Prophets, *Matth.* 7. 15. yet how apt are we to believe the Traditions of men.

How many Sects and Schismes are lately sprung up here in this Kingdome, that they (like to the Plagues of *Ægypt*) have over-run the Land, but namely the *Brownists*, the Brothers of the Separation, beare the greatest sway, to what an height of impudency have they of late aspired unto, being upheld by too many of that Sect, they like the *Philistims* bring their *Goliah* to fight their battels; But there is no doubt, but there will arise a *David* of truth to beate down their violent & fantasticall Doctrine, by which so many simple Disciples are seduced, further these our Sectarists will abide no degrees in Schooles, all humane Learning must be layd by, Academies are to them abominable, nay herein they comply with the Papists, whose Doctrine they pretend utterly to abhorre, who hold that ignorance is the mother of Devo-

rion, and of these opinions was *How*, that notorious Predicant Cobler, whose body was buried in the high-way, and his Funerall Sermon was preached by one of his Sect in a Brewars Cart, such an Anti-Bishop was *Eaton* the famous *Button-maker* in St. *Martins*, but because they are translated from life to death: I leave them. Hence come those violent outrages, and Sacrilegious disorders comitted in the Church, even in the time of Divine Service, and hubbubs and strange tumults raised, where reverend silence ought to be used, by laying violent hands upon the Minister, rending his Hood frō his neck, and tearing the Surplice from his back, he hardly escaping in his own person, from being torne in peeces, and even when the Psalme is singing, and the Preacher, ready to goe into the Pulpit, to deliver his Sermon; as likewise rending the Railes from before the Communion Table, chopping them in peeces, and burning them in the Church Yard, and this to be done without authority, commission, or order, in a riotous manner, taking upon them further power then Iustice requireth, I hope the *Parliament* will take into their wise and grave considerations and pious care, the peace of the Church, and not suffer it to be clowded or eclipsed by these mists and errors of darknesse and ignorance, my prayer is, & let it be prayer of all good Christians, that these *Ægyptian* Locusts, that swarme in every corner of this City and Kingdome, may be expelled, that we may enjoy the light of the Gospell.

Let me gentle Reader not be prolixious, and I shall here relate unto thee the names, and places where these illiterate preachers live, and make their assemblies, with the unlearned Doctrines and opinions they hold.

The first man that I begin with, shall be an Irreverend Glover, whose name is *Richard Rogers*, living nigh *Whitecrosse* street in the Suburbs of *London*, in *Blew-Anchor*-Alley, he oftentimes doth call a Congregation as he termes it, and at his own house tels them what they should doe, which is to confound the Church where the Relicks of Religion meet, and

to

to seperate themselves from it, and gather themselves to those which doe feed the holy flockes, which doe abhorre that Diabolicall function of the Bishops, which are nothing but Altarwise, the spirit he tells them, moves him, and so proceeding hee tells them what first comes into his mind, his Apologie is, that he speakes nothing, but that which the spirit gives him utterance for.

Then there is one *Ieremy Manwood*, whose Doctrine is to be heard in Goate Alley nigh the same street, who doth commend the opinion of those wch being Seperatists, to abhorre the Society of the wicked, once in a fornight doth he teach.

Also there is one *Edward Gyles*, whose holy Brothers meet togerher in *Checker-Alley* nigh the same place, his Doctrine is this, That the guilded Crosse in *Cheapside*, is an Idolatrous Crosse, for many adore and worship it as an Idoll, and that it is an Eye-sore to their uprightnesse, and ought to be abolished, he teacheth every first day of the moneth.

There is also a Buttonmaker in *Aldersgate*-street, whose name is *Marler*, which doth seldome misse once in a weeke, and his opinion is, That every man should follow his owne calling, why then doth he robbe *Levi* of his due? Why doth he dare to reckon himselfe amongst the Children of the Prophets, his answer to which proposition is, because they prove droanes, wherefore he to show himselfe a laborious Bee, doth supply their places.

Also there is one *John Tucke*, whose Associates have their Convocation in *Fleet-lane*, and his opinion is, That the Booke of Common Prayer, had its first Originall from the Masse.

Humphrey Gosnold doth teach nigh *Tower*-hill, who doth keep his haire long, because he would not be knowne to be a Precisian, he telleth his holy assembly, that those Pipes, or Organs, which are set up in *Pauls* Church, and other places, makes more noyse with their roaring, then all the Bulls of *Basan* did, when *Ogg* their King passed by them in tryumph.

Jonas Hawkins a Fisherman is a provoker to seperations and liveth in *Chick-lane*.

John Brumley in *Chancery Lane* is another Zelote, which doth exhort his Brethren to follow him, twice in a weeke he teacheth, the women his holy & zealous ſiſters, well affect him.

Roger Kennet, a *Yorkeſhire* man, doth draw a company to him, nigh the *Royall Exchange*, his opinion is, none can bee ſaved, but thoſe which are of their Elect.

Edward Johnſon a Chandlor, is the teacher to the Society which Aſſemble together in *More-lane*, and holdeth theſe tenents, that the houſe, field, or Wood wherein their Congregation meets, is the Church of God, and not the Churches we meet in, becauſe the good and bad come both thither, neither is it lawfull to have any Society with the wicked.

John Bennet, is he which teacheth nigh *Love lane* in *Weſtmin.* he diſallowеth of humane Learning, his reaſon is this, ſome of Chriſts Apoſtles were Fiſhermen, when he called them.

George Dunny is the man which doth teach in the *Minories*, he tearmeth his holy Brothers and Siſters the ſeperated Saints, from the Prophane Church, wherein Idols have bin worſhipped, and where Copes and Surplices, the Garments of the Babiloniſh Whore, is ſtill worne.

Charles Thomas a *Welchman*, doth teach in *Warwick-lane*, once in a fortnight, as hee holds none lawfull to be amongſt the Prophets, but thoſe who were inſpired by the Spirit, ſo no man is fit for their holy ſervice, but devout men, and who is familiar with the Spirit.

Alexander Smith, doth teach in the Congregation which gather themſelves together in *Shorditch*, whoſe opinion is, no man ought to teach but whom the ſpirit moves, and for this one reaſon, may we ſet our ſelves againſt thoſe Schollers, as Biſhops, Deanes and Deacons, which ſtrive to conſtrue the Scriptures according to the tranſlation of the *Hebrew*, *Greek*, and *Latine*, which laſt language, ſtinkes like a peece of Bieſe a twelve moneth old, yet new ſalted.

Edmund Nicholſon teacheth in an Alley in *Seacole-lane*, hee ſayes they are the Elect and pure in Spirit, choſen veſſels of honour, and not of this world.

But

But now I come to the two Arch Separatists, *Greene* and *Spencer*, both which are accounted as Demy-Gods, they keep no constant place, but are here, and every where, the one of them is a Feltmaker, which is *Greene*, the other a Coachman, both which called an Assembly upon *Tuesday* being the 28. of Septemb. in *Houndsditch*, the tenor of his Doctrine was this, That the Bishops function is an Antichristian calling, and the Deanes and Prebends, are the Frogs and Locusts mentioned in the Revelation, there is none of these Bishops (saith he) but hath a Pope in their bellies, yea they are Papists in grain, they are all of them unleavened soules, & we have turned them over to be buffetted by Satan, and such like Shismaticall Phrases, as the evill Spirit moves him.

But let all judge, was not this an excellent simile of the Reverend Coachman, which having an occasion to make use of a place, which sayes, ye shall be like unto Kings and Queens, which he did apply to those which were gathered together to his Sermon, hee called the men there Kings, the women Queens, saying, that it was an absurd thing for a King to keep company with a slave, or one of the black guard, or for a Queen to keepe company with a Kitchin-stuffe wench, so was it an unseemly part for any of that holy Assembly, to keepe company with a Reprobate, one of the wicked, or one which did accord with the late Innovations raised by the Corporation of Prelacy, which similitude, whether it were Religious, let all good men judge, for the whole needs no Physitian, wherefore it is requisite in some cases, that those which are piously affected, should keepe cõpany with those that are in a wrong way, that by their Admonitions, the wicked might learne to tread the pathes of the Righteous, but I forbeare to speake any more of his Doctrine.

But to proceed ro show the manner of their assembling, or rather dissembling.

In that house where they intend to meet, there is one appointed to keepe the doore, for the intent, to give notice if there

there should be any insurrectiō, warning may be given them.

They doe not flocke all together, but come 2. or 3. in a company, any man may be admitted thither, and all being gathered together, the man appointed to teach, stands in the midst of the Roome, and his audience gather about him.

He prayeth about the space of halfe an houre, and part of his prayer is, that those which come thither to scoffe and laugh, God would be pleased to turne their hearts, by which meanes they thinke to escape vndiscovered.

His Sermon is about the space of an houre, and then doth another stand up to make the text more plaine, and at the latter end, he intreates them all to goe home severally, least the next meeting they should be interrupted by those which are of the opinion of the wicked, they seeme very stedfast in their opinions, and say rather then they will turne, they will burne.

Now have I discovered their Teachers, their meetings, and the manner of their meetings, I conclude, praying to God, that he would put it into the minds of some well affected Christians, to complaine of them to the higher powers, the Honourable and High Court of Parliament, for unlesse they be prevented and suppressed, it is to be feared, that this Kingdome will never bee free from Divisions, disturbances, and distractions, which, God of his great mercy ever defend.

FINIS.

LA

Saint H

THE

Behol

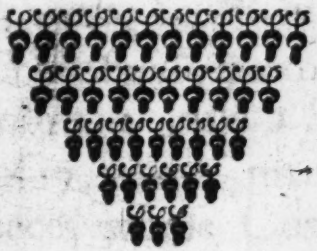
their M

33

THE LADY ELEANOR, HER APPEALE TO THE HIGH COVRT OF PARLIAMENT.

PSAL. 123.

Behold, even as the eyes of Servants looke to the hand of their Masters, &c.



Printed in the yeere, 1641.

MAT. 8. 4.

See thou tell no man, but goe thy way, shew, &c.



TO THE

HONORABLE

ASSEMBLY OF THE

High Court of *Parliament.*

MOST Honorable *Lords*, Noble *Knights*, and *Gentle-men*: This *JOSEPH*, and about to take his flight, hated hetherto, for the *Evill-report* brought of his *Brethren*: Also a Striplin grown up of 17. yeares; many collours or peeces whose Coat too, craves Your patience, to heare him a few words here.

HONOURABLE

M

The Preface.

THe roade way not to baulke, a preface omitted neither to the reader: complement, although layd aſide, ſoft lineing of that ſort, theſe therwith prefaced not; rather preferred for all weather ſerviceable, a peece of plaine Leather. In Paradice our livery made up without hands, that of Skinnes: And for that precious Stone, without hands cut out; this peece or appollogie ſerving, ſet here without coullours or flowers, as for enammeling ſuch, having none Artificiall.

And heretofore a ſhew, having bin of theſe handled: Though the ſubſtance

unmanifeſted or maine ſumme ; Times miſtery unknown that treaſure, till the Evening and fullneſſe of time, as thoſe Trenches filled even with Water before the fire fell, and purifying-pots, thoſe firſt with Water filled : likewiſe the miſtery of times and ſeaſons ſo late revealed, made knowne for the fayling of the future. This good Wine kept till now.

And this thing now, who knowes not too well ; tedious to touch and fowle: but Blaines and Running-Soares nothing elſe all over, from the Elbow unto the feete: ſo this annoynting commended to all, for the bleſſed Readers *and* Hearers *both:*

Farwell.

From *Kenſington*,
the *Angell ſigne*.
Whitſontyde, 1641.

THE LADY *ELEANOR*, her appeale to the high Court of *PARLIAMENT.*

DAN. 2. 34.

Thou ſaweſt till that a Stone was cut out without hands, which ſmote the Image upon the feete: That of Iron, and Clay, and brake them in peeces, &c.

HEere theſe touching the *Iron-age*, remaines of time, a taſt thereof; the Sonnes of the Prophets for their uſe, needleſſe; as into the water to caſt a Logg, wherein a ſticke cut downe, but thrown ſufficeth, or to give a touch, &c. As farre either from building upon others foundation, theirs &c. The lanthorne unuſefull, when the Moone giving

ving light at full, not treſpaſſing in that way here, nor borrowing either &c. And ſo farther of the latter dayes, theſe even being become droſſe changed, even commanded theſe by him.

The Iudge all-ſufficient, God able to change all, and them reforme: As doubtleſſe the end, the finall day before of doome refined reformed to bee: to this end commended by us, and being high time to make ſome preparation; the tydings of a troubleſome time cut of, unfruitfull, &c.

In ſhort ſhewed, thoſe ſharp dayes ſhortned, the brittle feete parted thoſe, a warning peece, as followeth.

In peeces broken, deſtroyed at the laſt, though nothing than mettle laſting more: That ſtone then unmoveable, invincible, the everlaſting Law, as the workemanſhip of the Creators finger, moreover his heavie hand therewith: None other that great Image but ſpirituall aſpiring BABYLON the fall of both, the other *Babell* likewiſe that taken, going before the end of the World; like this dreame the World gone in a moment. And before the worlds departing, not without a Cutting blow threatned

ned forthwith, as when that haſty Decree ſent forth his Proclamation for his owne Nation; thoſe wiſe men to be deſtroyed. That firſt borne Monarchy, *Babylons* great revolution, viſible even in our Horizon, that end or time, cloſing with the time of the end, and from the hand alſo a faire ſigne after to appeare.

And here ſo much for parallizing of this expenſive time, with that time of wantonneſſe, in his reigne not found currant. In which want none found: of weakeneſſe, willfulneſſe begetting, lifted up like the empty Scale, when the full deſcend: The Sunne like at loweſt, making then the longeſt ſhaddow. Thus repreſented in this Mirror of former times, the preſent age the viſage thereof, &c. Alſo, no ſpare body, unwildy growne and great, every way dangerous diviſion therby unable to ſtand upon the feere: Not ſpared by Her, whoſe ſong the Worlds farwell theſe. Disburthened in this enſuing briefe. And plaine to bee in undoing this knot too, the *Iron-age* done, finiſhed, although this peece difficult to digeſt, ſomewhat, &c.

Thou ſaweſt, till that a Stone was cut out without hands, &c.

The ſumme of theſe words ſignifie, the *Burthen of Gods word in the laſt dayes*, of a truth diſcloſing the time of the end. And of premiſſes the concluſion following: So unexpected Iudgements foretold from them: Alſo made evident the end of time. Here *Stone* ſharpening *Iron*, and ſtriking fire, High favours (for the moſt part) not without a heavie hand imparted: like *Jacob and his Brother*, the unlike twinnes begotten, or the Bleſſing in one hand, a Rod of correction in the other, and of which fire already kindled, loving Kindneſſe and Iudgement, going hand in hand together, the evill times but touched onely.

Thou ſaweſt, till that a Stone was cut out without hands, which ſmote the Image.

The Signe in the feete; So in theſe laſt dayes: ſee here, and behold fulfilled, how that very ſaying:

Thou ſaweſt till that, &c.

By Thee beheld, as much to ſay, to read a certain Manuſcript, the weighty Stone become a Booke, not waiting long for Priviledge,

viledge, Imprinted, howſoever ſooneafter.

Certainly, in what yeare teſtifying the Worlds diſolution, Manifeſted with a heavie one: In the yeare One thouſand ſix hundred twentie five.

That great Plague yeare, out of Darkneſſe, when the Viſions tranſlated *of the Man, greatly beloved DANIELL.* For the great dayes breaking forth, cleared thoſe clowdy Characters: As delivered not without a token, ſince made good, the Brittle ſtanding of his owne Kingdomes, dedicated to the KING of Great BRITTAINE, Defendor of the Faith.

And of whoſe making to juſtifie here, by whom Publiſhed; though hitherto by authority with-ſtood.

ELEANOR AUDELEY, handmayden of the moſt high GOD of Heaven, this Booke brought forth by Her, fifth Daughter of GEORGE, Lord of CASTLEHAVEN, Lord AUDLEY, *and Tuitchet. NO inferior* PEERE *of this* Land, *in* Ireland *the fifth* EARLE.

Which name blotted a Houſe or Caſtle,

of late fallen by the ancient of dayes: His Kingdomes misteries displaying, nor chosen any obscure Motto. *God hath devided thy Kingdome, and numbred, &c.*

And farther, *of this Stone; of the Builders cast aside*: the Summe of this Booke or Subject, besides the day of Iudgement revealed, *even that Some standing here, shall not tast of Death, till they see that day*. Herewith fell upon the *ROMAN-EMPIRES* disolation. The World, the great *MAN*: the disolution ushered with *GERMANIES* overthrw unexpecting: As moreover one last serving these Feete, great Brittaines foote too, and *Germanie* divided both betweene two opinions, Religions, and Buisnesses, where never since a Nation such distractions. For Plagues and greivances, such inward and outward ones, striving to outstrip one another.

Heere-withall foreshewed, the Furious Progresse of the *French* and *Spanniſh Forces*, with those Leagues not in force now. Notwithstanding corsse Marriages, &c. never before so.

The Kings of the North, by those *France* signified:

ſignified: Likewiſe the Kings of the South, the *AVSTRIAN Family*, theſe like whirlwinds toſſing the World up and downe from this ſide to that, &c AND for the ſhutting up of this Treatiſe, laſtly; with a Salutation concluded for the Son of *Peace*, if he had been there ſaluted, &c.

And at that time ſhall MICHAEL ſtand up, the great Prince, &c.

Angel-land, or ENGLANDS-ILAND, therefore the *Arch-angels Name*; here the halfe name, and abbreviated words, the age or time ſhortned betokning, &c. And for future things derided their Muſique. *Daniels* Propheſie ſhut up prohibited, this time of trouble, their's come to paſſe notwithſtanding. So paſſing or poaſting to the time, at laſt of deliverance, the bleſſed reſurrection. Heere unfolded that treble or threefold Coard, not eaſily broken nor altred: Sworne with a high hand, that meeting a *Trienniall* &c.

For a time and times, and halfe, (or part) from the halfe of Seaven, *the hand pointing at the ſeaventeenth-hundred yeare*: That very time, about the halfe but fulfilled of the laſt

Centerie, as five hundred yeares filling up a Period. Laſtly, given under the hand lifted up, *even five thouſand yeares compleate* for the age of the World. The Worlds Ages too, parted into three prats, allotted two thouſand yeares a peece, or thereabouts. The ſhorteſt lot drawne laſt, for a time and times, and halfe; ſhortned in the behalfe of *His Elect*.

From *Adam* unto *Abraham*, (*offering of his ſonne*) the firſt Stage or time; ſo unto *Jeruſalems* deſtruction the ſecond. And the laſt or third, to the end of the World, the glorious *Reſurrection*, &c. And yet farther, for the fortunate figure of five, (*Bleſſed is he that waites and comes*,) &c. Here two hundred and ninety, and three hundred and five and thirty, amounting to ſix hundred twentie-five, ſignifying thereby, the yeare wherein unſealed the Booke of the Prophet *Daniell*, 1625. and 17. yeares current, ſithence a time and times and halfe Likewiſe, this Bookes Reſurrection-time alſo appointed, waiting for the appeaſing neere of theſe ſtormes and troubles, a Peaceable time: *God was not in the Wind, not in the Earthquake,*

not

not in the Fire: after the fire, at laſt, the ſmall ſtill voyce. AND ſo finiſhed this Booke. (Beyond expectation,) but ſo came to Paſſe in the yeare aforeſaid, 1625. Shee awakened *by a voyce from HEAEVN*, in the FIFTH moneth, the 28. of *July*, early in the Morning, the Heavenly voice uttering theſe words.

"There is Nineteene yeares and a halfe to "the day of *Judgement*, and you as the meek Virgin. Theſe ſealed with Virgins ſtare in the Reſurrection, when they not giving in Marriage.

And to take heede of *Pride*, or to that effect ſpoken or added: But as for the Golden number that heeded well or heard; the cleare voice of a Trumpet inclining thereto; and like the chaffe of the Summer-threſhing-flowre ſcattered. When the Cittie flying or fled from the Peſtilence, that Sommers great Viſitation, the fifth monethes Farwell, *July* 28. the Heavie hand, in that very weeke, as weekely the number certified, five thouſand deceaſed of the Plague: Moreover; the enſuing Weeke, giving up the reckoning more full, the number

ber of the dead, amounting to five thousand five hundred and odd, &c. there stopp'd or stay'd immediately, as much to say; but a spanne the Worlds age, graven with that deadly Dart, and never to be forgotten, within few dayes how scarce a token? So suddenly ceasing then.

VERS. 36. *This is the dreame, and wee will tell the interpretation thereof before the King: thou art this head of gold.*

The Iron touched with the Load-stone, turnes towards the North, Great *Brittaines* foure Crownes or Kingdomes: This gyant-Image armed at all points, *England*, Angel-gold fought the first fight, incountred *Romes Dragon*, put to flight his Anges.

The Reformations Leader, the other inferiour Kingdome, *France* the Breast and Armes of *Silver*, sometimes subiect to this *Hands-Crowne*, beares onely the *Lilly argent* for Armes, &c.

Another third Kingdome beari g, rule over all: of brasse, *Scotland*; Bell Mettle, *the Belly and Thighes*, the Breeches to wit, or blessing wrestled for, having shrunck a sinnew, halting too. The

The *fourth kingdome of Iron, the feete Ireland bro-ken in peeces by an army*, their old cuſtomes turn'd into new Lawes, & divided between two *Reli-gions*, our *Ladies & our Lords* at ſtrife together: *but Woman, what have we to doe with thee, but Potters earth and myrie clay, but water with wine compaird.*

And drawing here to the end, or foote of this *Image*: The *fourth Monarchies heavie eſtate*, & that fourth Kingdome weighed both here together, where *Princes* and *Nobles* going a begging: The baſſe ſet on Horſe-backe commanding, with-out doubt the *Gentiles* their returne, to wallow in the mire, or *Heatheniſme-covetousnes and Idola-try*: this maſſy peece importing and expreſſing no leſſe. And further, the *Iron feete* as inferring beſides *Irelands denominations*, the names of *Fer-dinand*, by whom the deviſion of theſe dayes, left for a Legacie to his heires. Alſo, of that *Arch-engin* great peeces, Volues of ſhot where diſtance of ſo many miles, not ſecuring with-out hands or mercie in a moment. Towers trodden under foot, and Ships as townes bro-ken in peeces: doubtleſſe which cruell Inventi-on among *Chriſtians*, ſounding the *Alarum* of the day of *Judgement* at hand, by thoſe thunder-bolts diſcharged. And in dayes of old, had the mighty Volumes bin, thoſe of late Imprinted, out of doubt repented they had, But this *Joſeph*

they knew not the holy Scripture. So old dayes presedents made for the future, the Fathers as it were laying up for the Children, & more tolerable in the day of *Judgement* for them, then for these times, and these of that rare Art also of the Presse, as wel as peeces, in an instant performed, drawn within the compasse *of this stone, cut out without hands, become a mountain: the Kingdome of heaven at hand,* pointing therat to be revealed *too.*

Lastly, this name of *Charles,* no small Favourites of the *Fisher-man* taken in his nets, stooping to his unsavorie toe; so come to the *French and Spanish* Emperours. And *Charles the great,* since whose daies, a thousand yeares expired neere; Feete of the longest size, of the Tenns. Fowre of his Race succeeding in the *Westerne* Empire, setting in *Europes-Ocean* that eye of the World. No little one, either the other great toe, *Charles the fifth, & of his successors some six of them.*

Thus of two thousand and two hundred yeares standing, this great *Image,* foure stories in height, or a nayle driven to the head: layd upon the Anvill by those, in all Arts so able, that further ãplification ũnecessary, but cõmended *these.*

DAN. verse 44. *And in the daies of these Kings, shall the God of heaven set up a Kingdome, which shall never be destroyed: and the Kingdome shall not be left to other people, it shall break in peeces.*

Finally,

Finally, for a watch word alſo theſe, let fall; *at the end of twelue monethes, &c.* verſe, 29 And the end of all theſe at aimed, either Heavens departing: for without ſome farther miſtery, doubtleſſe not. Even the not knowne day and houre, ſhewed about New-yeares-day, when that good time falling, or twelfe-tyde, there then to watch, as thoſe night-watchers, the happie Shepheard, our example.

And *Nebuchadnezer* for examples ſake too, for the future chaſtiſed, by whom an Act publiſhed the earth throughout, for thoſe that walke in Pride to beware. And ſignes and wonders for to obſerve from above; which ſome careleſſe obſerving not, otherſome not diſcerning not, as blockiſh. So this ſonne of the Morning, walking in his majeſtie, the heavie ſentence falling, as foretold by the Prophet *Daniel*, for to avoyd the Tree, whereof the leaves faire, and fruit much; as much to ſay, a faire Pedigree, Kings and Princes growing thereon. And the axe laid to the trees roote, wherefore to ſhew mercy at length to the poore: Counſelled for lengthning of his well-faire and tranquillity, leſt of the laſh taſting as well as others.

And upon greatneſſe, none to preſume, this *Daniel* penning feigned *Tragedies*, none ſets forth plain this great *Aſſiryan* how; taking his

Sabbaticall progreſſe. In all haſt driven from his privy Chamber, how doing in the fielde open Pennance, alſo grazing before his Palace, feeds with his fellow Aſſe: And like *Eagles-plumes*, thoſe ſtareing locks of his overgrown; a heavie crowne or capp, to keepe his head from cold. Alſo Oxens puſhing hornes-like, thereto crooked nayles as *birds of prey*, the inſeparable crown and ſeptor ſo going together: Pride and cruelty here, which *Brutiſh condition* before ſerved our, that *apprentiſhip* before added excellent Majeſty, &c. and Lords ſeeking to him, conſtrained to caſt thoſe high lookes lower, little dreamed of that eſtate: ſometime who from the *Bed to mind calling the grave no doubt, and thoughts in their owne likenes begetting Dreames.* By this great *Monarch dreamed, thought he ſaw an* Image *& a ſtone of that greatnes, certainly lay thinking, when he gone the way of all fleſh, gathered to his fathers, upon ſome peece in his own likenes ſome everlaſting Monument.* From whoſe ſudden awakning and up riſing alſo, the *Prophet revealing earthly dominions and Monarches, the heaven therewith paſſing away in a moment of time, even mortallities change for no other paſſage this, or place of* Scripture. But like theſe mettels foure, the Elements melting, ſo live for ever, &c.

FINIS.

DANIEL.

The end all.



is
n
ds
ic
d.
n
y
,
o
f

Mercurius Britannicus,

OR

The English Intelligencer.

A

Tragic-Comedy,

AT *PARIS.*

Acted with great Applause.



Printed in the year,

1649.

¶ *The Scene Smyrna.*

The Persons.

1. *Euthymius* } Two familiar friends.
2. *Theocritus* }
3. *Heraclitus* } Two Philosophers.
4. *Democritus* }
5. *Ægon* } Rusticks.
6. *Althæa* }
7. *Claudius* }
8. *Cratippus*
9. *Craticius*
10. *Vigetius*, his Ghost feebly appearing.
11. *Trivius*
12. *Curvus Actius*
13. *Ioachinus*, his ghost dreadfully appearing.
14. *Hortensius*, appearing amiably.
15. *Antrivius*, appearing friendly.
16. *Damocles* } Penall Judges.
17. *Glicisicus Horologus* }
18. *Chrysomitris* }
19. *Brundusius*. }
20. *Primiachus* } A Committer.
21. *Chambrensis* }
22. *Manilius* }
23. *Perdiccas* }
24. *Euchrysius*, Clearke of the Court.
25. *Roderigo*, Porter.
26. *Arictus* } Citizens of *Smyrna*.
27. *Priscilla* }

Chor. Of vulgar people

Chor. Of Parliament men.

The

The Censure of the Iudges: OR, THE COVRT CVRE.

ACT THE FIRST.

Euthimius.

Theocritus.

Euthym. MY good friend *Theocritus*; whether away so speedily?

Theoc. Know you not what is this day done in that excellent Schoole of Vertue and literature, that most flourishing, and iust Consistory of Peeres and Commons?

Euthim. Private imployments, have made me a meere stranger to publike affaires. Pray, what is it?

Theoc. Know my *Euthimius*, that this day the Iudges must undergoe Judgement, those Conscript Fathers whose purple we once adored are now sicke of a *Iudiciall Feaver*, by reason of their corrupt sentence given; to the greivance of the Subiect, and favour of their Prince.

Euthym. Alas! In what a state are we, when Iudges must render an account of their actions upon earth before Iudges?

Theoc. Beleeve mee *Euthymus*, they must; nor will they

they escape the Gallowes, if they give not very good satisfaction to that Honorable and grave Assembly: nor will they easily so doe: For it is generally said that they were the very fountaine of all the teares and tumults of this languishing Iland.

Euthym. Let them all dye, if they have abused the seate of Judgement; it is much better that *one* perish then an *entire* a luxurious branch, then a fruitfull vine, some kinde of mercy is cruelty; by whose remisnesse or burthen rather, every diseased common-wealth is afflicted: This have I alwaies said, and this renowned Iland hath found it too true by experience: to spare the evill, is an endammagement to the good. But what are these?

Enter Heraclitus and Democritus.

Theoc. If I should directly expresse their conditions, I should shew you diverse gestures arising from the selfe same affection. They are two Philosophers that ieere and weepe at the passages of the World. He, *Heraclitus* playes the part of a compassionate man, hee is filled with teares, and no sooner sees them sighes at the vanities of men; But the other, *Democritus* derides the age, and scoffeth mens generall folly, setting up this Motto over his doore.

Miserum me video, & rideo;
Infelicem te video, me invideo.

I see my owne miserie and laugh at it; I see thy misery, and envie it not. But many there are who doe outwardly rejoyce, but inwardly sighe, they laugh and carroll with their mouthes, but lament and condole with their hearts. This may you soone perceive by their enterchange of discourse.

Herach. My good *Democritus*, what is the reason that thou laughest?

Dem.

Democritus. Recreations we expect; for what canst thou finde in this spacious Theater of the world, or hath it worthy thy smallest teare? where servants are made Lords, Lords servants; the Masters head is cut off, the servant riseth up, and climbes into his place: wives bewaile the untimely losse of their husbands, counterfeit teares, and offer to leape into their graves; and ere halfe one worme hath entred into the winding sheet, or before the flowers are withered wherewith the course was garnished, they entertaine new affections, and kindle new nuptiall tapers: hah, hah, hah!

Heraclitus. These things draw teares from my eyes: but what besides, *Democritus*?

Democritus. What besides dost thou aske? Get thee *Diogenes* Lanthorne, and thou shalt every where finde the spectacles of derision. This man is honoring the sight of his Prince, enjoyeth his delights, stretcheth upon beds of yvory, and is crowned with honours, as with burthen; he seekes nothing, but he acquires it, he sues for nothing, but he obtaines it; all men that sees his estate admires him, and esteemes him the happiest man upon the earth: in the meane while one small cloud obscureth all these false beames in a day, ye in a minute of an houre; his Prince leaveth him, his glory departeth like a dreame, and his *Atlas* who carried such heapes, such mountaines of honour upon his shoulders, hath his *exit* with reproach; hah, hah, hah! Yet not sooner hath this *Hero* suffered an irrevocable fate, but he is wisht alive againe by them, who in his life and glory prosecuted him with extremest violence. They hate him alive, lament him dead, and with pious teares desire his restitution: but great men heads are sooner taken off, then set on againe. In these times it is more security to be a foole then

a wise man; for a wise mans head is a subiect for the axe, the foole keepes his upon his shoulders: will you heare more?

Herac. Proceede, deare *Democritus*; these conceits are not more pleasant to thee then my teares are to me.

Demo. Weepe child, weepe, and that thou mayst seeme the more idle in it, see how parents live penuriously: that they may make their sonnes prodigall the sooner; yet how they make themselves debtors to nature that they may riot the more licentiously: walke on, into this most stately Citie, looke about thee, thou shalt see windowes opened and paintd faces looking out, inviting thee with their lookes. Thou shalt find althings saleable in *Troinovant*; the dainty dames will untie thy purse strings with a busse: out goes the husband, in comes the friend; hah, hah, hah. Thou shalt finde some that resigne their offices least they should loose them; others leaving their nest, that thy and their young may not perish; others that abounded through rapine miserably exhausted; others adorned with others feathers, that have cast their owne. Here thou shalt see Coblers and huckesters that rise out of old shoes and panniers, beating the Pulpit, and broaching new doctrines; as if they were *Regij Professores*, and held by the rable to be most profound Divinity: yea, I cannot wash my hands but me thinkes I see the soapy *effigies* of *Brumfield* in the Basoñ; nor can I goe downe into a celler, but I finde the lively statue of Master *Abell*; yea I cannot untie my shooe, but I call to minde that parent for Leather, and deride it; For men now truely seeme turned into trees bringing forth spurious branches, but fruits of vanity: in a word all the world is full of fooles, and ridiculous in the eyes of *Democritus*.

Herac.

Herac. It is a vile disposition to joy in the discommodityes of others.

Democ. True, but hence it is that I laugh so much, because all things are cumbred with their owne discommodity.

Herac. In the meane while, they become noxious unto them.

Democ. And iustly, my *Heraclitus*; for who if hee were wise would not forsake an house of clay to come unto an heavenly dominion? But these mad men place their *Elysium* upon earth, little regarding the future that they may enioy the present. They demolish, build up, they provide clothes for moths, and edifices for the wind. They no sooner perceive the hooke of honour, then they greedily swallow it; that sticks in their throates, and they are worthily taken. Nor do these things rage only in greener mindes; for although (as saies that *Sicilian*) *It is a prodigy* for a young man to be old, ridiculous for an old man to be young, yet you may see the hoary Elders of this kind, that have a foot in the grave, and by their age should have wisedome, or at the least authority & reverence, plunged into most hayhous crimes; so that it may truely be said of them, they grow as old in vices as in yeares.

Herac. You speake strangely.

Democ. But very truly of these old doges. The wolfe will sooner change his haire then his heart: the wooll will not easily loose its first colour, nor the vessell its first sawour.

Herac. But my hope is that you will finde none in this whole Island so wickedly & wretchedly doting, as to prefer re worldly wealth before *Elysian* happinesse.

Democ.

Democ. Goe on and proceede my dutifull *Heraclitus*, in your madnes, are there not many I pray of that humour o pinion, that would rather loose their parts in Paradice then in a Court? The Iudges, ha, ha, ha, those venerable and conscript Fathers, who are this very day in triall for their lives.

Herac. Alas! The Iudges.

Democ. I, the Iudges. Therefore let us both goe thither: for we shall there heare many things proportionable to thy teares and conversion, for my laughter.

Herac. I will goe very willingly, where if I heare *Iudgement* turned into *Barrenpot*, I shall with my teares lament those unhappie Fathers; yea I shall transforme my selfe wholly into a *Niobe*.

Democ. Goe on foole, goe; hah, hah, hah. The whole world is diseased; as many Monopolies as inhabitants; hah, hah, hah. *Exeunt.*

Theon. Let us follow them, *Euthymius*: There is roome for good store of company.

Euthym. I feare, *Theonius* that we shall not be admitted, because we are no members of that Honourable Assembly.

Theon. Let not that trouble you, there is none that hath good lookes and good cloathes, but hee shall have entrance I warrant you; but who are these?

Enter Eugen, and Althea.

Euthym. They seeme to be of the Country by their simple discourse. Let us listen to them, for I suspect but little cunning in their coates, they will talke much about matters of State, and their rudenesse will procure us good sport.

Eugen. Newes *Althea*, I have a whole dicker of newes for thee.

Alth.

Alth. What is that my ſmall friend.

Ægon. I will tell thee a ſecret, my hony: we ſhal have a *trienniall Parliament*, every yeare.

Alth. What is that *trienniall*? Doth it belong to the keeping of ſheepe or goats, ſtopping of gaps, or greaſing of ſheepe tell me pray.

Ægon. Let that ſuffice, love, that we ſhall have this good *Trienniall*. As for my part I muſt needes confeſſe, I know not whether *Trienniall* be man or woman. But this I know, that for the report of it in the countrey, we paſt all the night in making bon-fires and playing the good fellow.

Alth. Fy, fy: That Word doth very much trouble mee. This husband of mine, being ſometime an Univerſity man, and now a Graſier, promiſed that he would performe his good will to me every third yeare, and I kindly gave him thankes, not knowing that he would doe it but once every third yeare.

Ægon. I am old, what canſt thou looke for from mee? But come let us goe neere the Parliament doore, for there are great buſineſſes to day concerning the Iudges.

Alth. What ſhall they be hang'd.

Ægon. I know not, but they are in ſuch danger, that as they ſay their breeches make buttons.

Alth. What ſhall we doe there? ſuch matters are not fit for us; they are to high for our ſimple capacities.

Ægon. Let us goe however; if we heare nothing, wee'l deviſe ſomething, to make them wonder at in the Countrey.

Theoc. Let us be as deſirous to heare, ſince all flock thither let us haſten and ioyne our ſelves to their company. A common evill ſhould be heard with common indignation.

Euthym. Goe on we willingly will bestow the paines.

The second Act.

The doore being opened, the Curtaine drawne, Euchrisius *Clerke of the Court brings out the Inkes, calleth the Iudge by name, readeth their indictments; after which* Primachus Cambrensis *and* Mamilius, *by turnes, obiect unto them; to whom the Iudges in like manner make their Answer.*

Enter the Ghost of Coriolanus *without an head.*

O Let *Astrea* still beare sway
In this high Court. Thus doth he pray.
Who here once got the laurell wreath
Now cut off by untimely death.
Give Iustice not forgetting grace
Bee not too mild, nor to severe,
Those that deserves a Iudges place,
Know how to punish and to spare
Oyle is not still to be insul'd
In greene wounds Balsum's to be us'd.

Let King, and Kingdome still aspire
This *Coriolanus* doth desire.
From whom the peoples direfull rage
Nor the blacke rod, the axe, the stage
Of blood, nor the grime face of death
Could ever draw one panting breath.
See how he lives in's funerall
More happy in a wretched fall,
For now he raignes beyond the skie
with Demigods in company.

" Farewell all that earthen gave
" Death is my gaine, my rest the grave. *Emit.*

Chor. What prodigyes appeares within this place,
Yet full of pious admonitions.
which with on voice, one vote, one hand, one motion
We all will execute —— but these things passe
from whence they came —— you officers proceed.

Euch. Ho, *Roderigo*, bring for your prisoners
Rod. Who shall be brought in first?
Primath. Let them be brought in order, as they gave in their answers. Ignorance of order confoundeth the forme of Iustice. wherefore let us first begin with the first, proceeding from the Iunior to the Senior Iudges: as they have particularly offended, let them particularly receive their trial. They shall finde us farre more attentive and upright Iudges, then they have shewed themselves in the case of shipping.

Euchrif. Porter bring *Claudius* to the barre, hold up your hand *Claudius*: Thou art enditted by the name of *Claudius*, that in Hilary terme 1637. Contrary to the peace of the common wealth, the liberty of the Subiect, and the testimony of thy owne conscience, not having God before thine eyes, thou didst Traiterously, Maliciously and wickedly, give sentence for Ship-money without evident necessity, due and payable to the King, in whose power it was solely to Iudge of his necessity. Speake *Claudius*, are thou guilty of the crime for which thou standest indicted.

Clau. I confesse I have been somewhat erroneous in mine office, but all men know I have continued in it but a short time; wherefore as my impeachments are the fewer, so I hope your censure will be the more propitious.

Cambr. This conduceth little to your defence, for if you had been in it longer, and governed that ſeat it is probable, your offences had beene multiplyed, it was your generall crime, and you muſt expect a generall puniſhment.

Democ. Ho, *Chacon* hire the ſervants; thou wilt have worke ſufficient; here is a preſſe of fat Iudges comming; hah, hah, hah.

Clerk. Claudius *ſtand aſide*, Roder, *bring* Cratippus *to the barre: hold up thy hand* Cratippus; *Thou art indited by the name of* Cratippus, *that in* Hillary Terme 1637. *thou didſt contrary to the peace of the commonweale, the liberty of the ſubiect, and the teſtimony of thine owne conſcience, traiterouſly, maliciouſly, and wickedly give ſentence for ſhip-money, due and payable to the King without evident neceſsity, whereof the King hath had power ſolely to iudge, ſpeake* Cratippus *art thou guilty of the crime for which thou art indited.*

Democ. Hoe has *an oxe in's mouth*, as ſayes the Proverbe, or a cup in his throate, he cannot ſpeake a word.

Manil. O *Cratippus*, breake not thy ſilence, hold thy peace deſiſt and bluſh. Nor would any thing have become you better if you had done ſo alwayes: but a pious bluſh is an unwonted puniſhment for ſuch offenders, we haye heard that you were ever addicted to ſordid lucre, pinching your ſelfe to augment your gaine. No iuſt occaſion of getting could paſſe you, wherefore there is no reaſon you ſhould paſſe unpuniſht. For whom have you in this company, whom in this honoured round that will riſe up in your defence and vindicate your iuſtice? *one or none*, you had *one* but much unlike you, your brother *Hortenſius*, vvho religiouſly ſate vvith you on the ſame bench, but differed

from

from your affections; for his opinion in this caſe of Ship-mony was conſonant to *Curvus, Acililus*. Theſe two reſpected not *Writs of eaſe*, nor the thundring threats of that fugative *Chryſomitris*, they preferred the odour of a good name before titles of honour, which glory of fame he that neglecteth, is moſt cruell: wherefore although *Hortenſius* be now dead, he hath left ſuch a memory to poſterity, that monuments of marble, braſſe, and Ivory will ſooner decay then his renowne amongſt his Countrymen.

Cratip. I deny not but that I am guilty, and deſire the favour of this high Court; otherwiſe as our ſentence was alike, let one boat carry us away together: I would ſpeake more, but am hindered with the quinſie.

Democ. In reaſon they ſhould poſſeſſe all *Anticyra*, our Anceſters judged a litle houſe to be a commonweale, but theſe have contracted the whole commonweale into their owne houſe, yea a litle corner of their houſe.

Herac. O the deplorable miſery of wretched man!

Democ. Theſe things deſerve not a teare; I willingly permit them to be mad: for ſee how deſervedly *Cratippus* is puniſhed; he hath ſold his tongue ſo long for mony, that he hath not enough left to aske pardon for his life; hah, hah, hah.

Clerk. Call *Corticeus* to the barre: hold up thy hand *Corticeus, thou art indited by the name of* Corticeus, *for that in* Hillarie *Terme*, Anno Dom. 1637. *thou didſt contrary to the peace of the Commonweale, the liberty of the ſubiect, and the teſtimony of thine owne conſcience, not having God before thine eyes, trayterouſly, malicioufly, and wickedly, given ſentence for Shipmony to be payd unto the King without evident neceſsity, whereof he had ſole power*

to Iudge; speake Corticeus, *art thou guilty of what thou standest indicted.*

Cortic. Not guilty.

Clerk. Thou art found guilty, helpe thee God.

Camb. Wee have much to say unto you *Corticeus*: you have eloquence sufficient, but wisedome too little. There was no man more readier to speake law, yea to wrest it, and like a nose of waxe compose it to any forme. But what availe these naturall parts, this happinesse of wit and genius? It is difficult to swim at first without helpe: you began to fly abroad like an unfledg'd Lapwing with your shell upon your head, In your Circuit especially in the *Dutchy* of *Lancaster*, at which time that worthy Gentleman Master *Fanningdon* was Sheriffe, you exercised your tyrany, shewing your lofti-nesse in all places, to your no small hatred for other sins waite upon evill workes that they may be done: but pride waiteth on good workes that they perish.

Hee that flowed with a thousand vertues, lost his happinesse through arrogance, other vices fly the presence of God, only Pride opposeth it selfe against him. Yea, with what audacioufnesse and insolence did you maintaine this exploded case of Ship-mony, as if you onely had the Monopoly of wit and reason? wherefore as every one shewes himselfe more obstinate in a crime, the more severely is he to bee censured.

If Sobrius deserve punishment, Heresy merits hell.

Cortic. I call Heaven to witnesse, I should have lived and dyed in that opinion were I not contradicted by the Authority of this grave consistorie, for wee reade so many bookes, collections, statutes and Annals, that if we were licensed to argue, we could sup-

port

port this our opinion with good reasons and conclusions.

Camb. Give place; we have already examined your reasons and arguments.

Demos. Of what use I marvell, is eloquence, when a man shall end his life in a string?

Clar. Ho *Porter*, where is *Vegetius*?

Rod. We have no such man.

Prim. But such an one we had, who easily assenting to his brothen *Corticem* opinion, never did sticke unto him in any thing, but in this sentence of Shipmony. Hee alwaies faigned himselfe not well if hee were to make an argument. And when he entred into it (having lost his reasons very happily in the street) no man ever offended with greater brevity: and in this onely he hath shewen himselfe wise, that he hath prevented our censure by death.

Wherefore it may be said of him that hee was once Greene, and *Flourished*; he was descended from an ancient house, and for this was to be commended that he sought rather to keepe his ancient Patrimony then to encrease it.

Vigerius *his Ghost with a weake gesture appeareth and vanisheth.*

Demos. Many men shew themselves wiser by dying then by living: hah, hah, hah.

Clerk. In peace let him goe: bring *Trivius* to the barre, hold up your hand. *Trivius, Thou art indited by the name of* Trivius, *that on* Michaelmas *Terme* 1636. *thou diddest contrary to the peace of the Commonweale, the liberty of the subject, and the testimony of thine owne conscience, not having the feare of God before thy eyes, traiterously, maliciously, and wickedly give sentence for Ship-money payable to the King without evident necessity, whereof hee himself was the sole Iudge. Speake Trivius, art thou guil-*

ty of the crime for which thou ſtandeſt endited?

Manil. Why are you ſilent, will you be preſt?

Democ. Hee hath preſt many a rich widow, what if he be now preſt himſelfe: hah, hah, hah.

Trivi. I have litle for the preſent to ſay in my defence.

Manil. Nor ever will you have more; be ſilent and heare: This is a man whom no Lawyer exceeded in riches, yet non is more ignorant in the lawes; hee is brought at laſt into publike, to make himſelfe a *Synonoma* to his name. For although there is no contending with Ghoſts, yet we determine to portrait this ſnake, and deliniate this prodigy of men in his right colours, and with ſuch brevity as may be leaſt irkeſome to the hearers.

Democ. Let us ſtand up and ſee their painted *Gorgons* head.

Man. This *Trivius* a true triviall *Trivius*, a man ſatiated with widowes, but widowed of goodneſſe, of of a ſtrong & ſinewy body rather then a witty and ingenuous heart, having good ſucceſſe in his ſuits ſucked more marrow from other mens reliſts, then ever hee received by the poore practiſe of his profeſſion. Hee ſpeakes much with litle diſcretion, and having his braines in his tongue, will utter an ocean of words without the leaſt drop of reaſon.

Trib. You have painted me to an haire, worthy *Manilius*, I confeſſe I am altogether ignorant of the lawes, and as blinde men are wont to doe, I eaſily ſubſcribed to the opinion and iudgement of my brothers: wherefore my ignorance deſires pardon, and cries that you ſhould ſpare him whom God will ſpare as being an INNOCENT.

Manil. You deviſed a redier anſwer for me *Trivi-*

us

as then any defence for your ſelfe: ignorance excuſeth *a tanto*, not a *toto*: you had a good example before, namely *Antrivius* deceaſed, & ſleeping in peace, who as his pen witneſſes being ſicke on his bed, would aſſent to no ſuch opinion. But you adoring your money not only in the Image, but in the ruſt; preferred your droſſe before your peace of conſcience, wherefore as you have milkt your widowes, ſo let the exchequer milke you of all that you have.

Democ. Very good! the Goate muſt now be milkt. This Ignoramus paies the price of his Ignorance, one day takes away what many yeares have gathered; and the exchequer draines the fortunes of ſo many wives, hah, hah, hah.

Herac. Humaine affaires never ſucceede well where divine ſervice is neglected.

Clerk. Let *Trivius* bee taken away and kept cloſe priſoner, leaſt hee eſcape; and *Roderigo* keepe your hand cloſe, leſt by his ſtolen merchandize he procure his liberty.

Prim. To ſpeake of you moſt honoured *Curvus Acilius*, your conſtancy and integrity hath with a beame of the Sunne deſcribed you a father of your country, the ſtarre of the Court, and a true Son of juſtice, and have left you a memory to poſterity which ſhall never be extinguiſhed by the injury of time or forgetfulneſſe: for you have utterly conquered all envy, and in this laſt date of your age have erected a ſtatue in the Courts of the living, whereunto no better Epitaph can be added, then *Sacred to the memory of Curvus Acilius.*

Democ. O how much doth this *Trivius* differ from *Acilius*? the one as hee ſingularly knew the lawes, ſo he rightly diſpenſed them, the other neither diſpenſed them nor knew them.

Herac. In this negligent and retchleſſe age, vices like graſſe in pits are wont to ſpring out mens lazineſſe from whence wee finde it true, that evills are much more incurable in the old then in the young.

Democ. Yet if old men would more diligently meaſure their houre as much as they are nearer death, they ſhould live more uprightly. But now there is ſuch corruption of life, that men doe never more love the earth, then when thy ſhould leave it; never leſſe regard heaven, then when they ſhould goe thither: Hold my ſides leaſt I burſt with laughter, young men grow old, and old men young; hah, hah, hah.

Clerk. Bring forth *Ioachimus.*

Rod. He is departed his owne priſon before he was commited to our cuſtody.

Carab. He is dead, and is beholding unto death; for although he were a very ſubtile Lawyer, in his cunning and intricate arguments, and ſhewed himſelfe a true *Tytides*, who wavering this way and that, doubted whether to ioyne with *Hector* or *Achilles*, ſaying, whom to fly I know, whom to follow I know not; yet the more ſeverely was he to be puniſhed becauſe hee was ſo induſtrious to diſſemble and corrupt the truth. *Ioachimus Ghoſt wavering with dreadfull motion appeareth, and vaniſheth.*

Democ. But the fates have taken him out of your hands; and by dying in time he prevented an untimely death.

Clerk. Bring forth *Hortenſius.*

Rod. He was never committed to our cuſtody.

Manil. Thou ſaiſt true, *Roderigo*, he was a man of ſuch unſtained life, that hee ſhewed himſelfe truly worthy both in life and death: wherefore the memory

mory of ſo his iuſt and upright a man is to bee lamented with perpetuall Elegye: for he deſervedly got the name of an honeſt Iudge and a poore ſtudient: in which title he might glory more then in the Empire of the World.— Hee Conquered envie by his vertues, and won honour in his death.

Hortenſius Ghoſt with an amiable countenance appeareth & vaniſheth.

Herac. With what pious ſentences are good mens tombes to beengraven?

Democ. From hence proceede thoſe Adagyes. *Every evill man* is a foole, no evill man is happy. A wiſe man is every where at home: none but a foole can be baniſhed.

Herac, He truely travelleth from home, my *Democ.* who enioyeth not himſelfe.

Manil. Let him depart, and ſerve for a good example.

Clerk. Call forth *Antrivius.*

Rodo. He was called forth long ſince.

Clerk. Where appeared he?

Rodo. Where he arrived, he is far enough free from our hands or manicles.

Antrivius his ghoſt with a lovely countenance appeareth and vaniſheth.

Prim. By what authority?

Rodo. By the command of a crabbed and imperious noble man, who having waited a while at the priſon doore, ſwore he would enter, or breake off the hinges. He was of ſo fierce and terrible aſpect, that I gave him way for feare; and as ſoone as I delivered my priſoner, he caught him by the haire and vaniſhed.

Camb. No man can reſiſt an inevitable fate. But if that man had lived unto theſe dayes, his ſentence had beene ſo upright in this diſpute, that hee had beene freed and made an happie end of his long-wearied

age. Let him ſleepe in peace, as hee flouriſhed in the light; and the more he flouriſhed for being the leſſe contentious in his caſes.

Democ. Tis beſt to ſpeake well of the dead; but if he had not beene ſo ſickly of body, perchance he had not beene ſo ſound in mind.

Herac. You ſay true *Democritus*; for ſickneſſe afflicteth the body, but cureth the ſoule.

Democ. What mad men are thoſe in the meane while, who being healthy in body, are diſeaſed in their minde?

Clerk. Sergeant, bring *Damocles* to the barre, hold up your hand: *Damocles, Thou art indited by the name of* Damocles *that in* Hilary *Terme* 1638. *thou diddeſt contrary to the peace of the Commonweale, the liberty of the ſubiect, and the teſtimony of thine owne conſcience, not having the feare of God before thy eyes, traitrouſly, maliciouſly, and wickedly give ſentence for Ship-money payable to the King, without evident neceſsity, whereof hee himſelfe was the ſole Iudge. Speake* Damocles, *art thou guilty of the crime for which thou art endited.*

Dam. I confeſſe I am not altogether guilty nor innocent: for he that will exactly ſcan over my arguments: he ſhall finde me diſagreeing from the opinion of my brothers: for I did not poſſitively ſay that ſuch a revenue was due; wherefore as our ſentence was more moderate, ſo I hope your cenſure will bee more mild. Our arguments were defended and mained by divers good circumſtances. Let it bee your goodneſſe to favour my age, which long ſince had a diſcharge, and is now miſerably tyred with cares and ſorrowes.

Prim. O *Damocles*, you cannot ſo eſcape; notwithſtanding your condition is deplorable: for in many

cauſes

cauſes you have got a good report: you never ſold your breath, and if your clients cauſe were good and honeſt, you conſtantly pleaded it; yea, as we are informed, you have litle at home, but wants and debts abroad; from whence we eſteeme your poverty, your iuſtice, theſe things may perchance procure your mitigation, but no abſolute freedome.

Herac. O poore Iudge, will not thine indignity get thee off?

Democ. Hold your peace; this foole deſerves the greateſt puniſhment of all; for having flouriſhed ſo many yeares amongſt us, & having ſo many occaſions of gaine as baits hanging before him, like an ill cooke, he could not ſo much as lick his fingers; hah, hah, hah.

Camb. Wee have ſufficiently ſcoured this Lernean lake, let us now proceede unto other rankes; and I feare we ſhall finde as many ſnakes in other dens. But that wee may the better cleanſe theſe *Augean* ſtables, and there may be no roome for impudence or ignorance: as for *Gliciſcus*, who held the place of a cipher having little learning and leſſe law, as hee was clocke keeper to the Iudges, ſo we doome him to the keeping of a clock-houſe. Hee hath little underſtanding, & therſore ſhould the more gently be dealt withall.

Democ With what an aſſes eare he hearkens to it.

Clerk. Does it pleaſe you that wee ſhall proceede unto others?

Prim. By all meanes, that they may bee ioyned in their puniſhment, as they were linckt together in the crime.

Clerk. Ho, ſir Knight of the blacke rod, bring forth *Chryſomaſtyis.*

Rodo. He hath made an eſcape.

Manil. Whither I pray?

Rodo. He is fled into another Countrey, and hath left his neſt leſt he ſhould be taken in it; and ever ſince that time they ſay he hath rouſted in *France.*

Manit. O what madneſſe poſſeſſed him, how lively doth that ſaying point out *Chryſomitris, that evill counſell is ſtill worſe to the Counſellour.*

Rodo. Leaving now his conſultar dignity it is ſaid he followeth the warres, and that lately upon an injury offered him hee diſarmed his enemy, ſhewing himſelfe as able a ſouldier as an eloquent Rhetorician.

Camb. How many excellent guifes hath nature beſtowed on him; which if they had beene ſeaſoned with humility and grace, they had made him compleatly famous. But to proud men no burthen is more dangerous then honour: they ſo eaſily change their conditions, that they wil not know their friends and acquaintance. Theſe tumours of the world prick on their mindes with ſuch a ſtrange kind of fury, that they make themſelves hated by their familiers and others: wherefore an office is beſt aquired by a Magiſtrate; nor is it better beſtowed on any then on him who ſeekes it not at all, or very coldly. This he well adviſed who ſaid: let it bee given to him that denies it, and denyed to him that excepts it. But long let this *Chryſomitris* neſt in a forreigne nation before hee be recalled. We have enough of ſuch faluters already: wee have too tenderly cheriſhed ſuch ominous birds; let them leave our coaſts and returne no more leaſt they deſtroy the mother that nouriſhed them. But that wee may compriſe all in one, and never did any man ſhew himſelfe more ingratefull then this *Chryſomitris.* For notwithſtanding his infinite engage-

gagements, he imputed his crimes unto his Prince: whereas a conſtant and reſolute minde would ſooner endured a thouſand deaths, yea (like that heroicke ſpirit that lately ſuffered) would with a chearefull looke retort the threats of inexorable fate, then caſt the leaſt aſperſion upon a Prince ſo well deſerving. But let him paſſe with his eloquence, then whom never was Judge more iniuſt, never a Lord keeper more corrupt nor more poore, no Soliciter more impute and more importunate: In the meane while leſt wee bee reckoned in their number who have eloquent tongues, but corrupt hearts, let us diſcourſe of every thing propounded unto us not ſo curiouſly as faithfully and diſcreetly, not ſo exactly as iuſtly and rightfully.

Democ. O miſerable happineſſe! ſplendid ſervitude! he hath loſt his fame, fortune, voyce, countenance, neſt and nation in the twinkling of an eye.

Herac. O the ſnowey balles of honour, apt to bee reſolved with the leaſt intemperate heate of mind. But what is he who walketh with ſuch ſtately and haughty geſture?

Democ. He is one that had an excellent opinion in the common-weale before he had his office; but when he had gotten it no man more unhappily loſt it. His advancement ſo much changed his diſpoſition. In ſumme he was a good Lawer, a bad Judge.

Clerk. *Call* Brunduſius *to the barre. Hold up thy hand* Brunduſius, *Thou art indited by the name of* Brunduſius, *that in* Trinity Terme. 1638. *Thou didſt againſt the peace of the common weale, the liberty of the Subiect, and the teſtimony of thine owne conſcience: not having God before thine eyes traiterouſly, and wickedly given ſentence for ſhip-money, to be payd to our Lord the King, without evident neceſſity,*

whereof

whereof it was in his sole power to Iudge. Speake Brundusius *art thou guilty of the crime whereof thou art endited.*

Prim. Master Speaker I pray give mee leave a litle, for this *Brundunsins* is more strictly to be handled. This I will confidently averre, that no man hath deserved worse, of the Common-weale: when all men esteemed him the maine defendor of Iustice, he expressed himselfe her most vowed enimy, to the reproach of his name, and corruption of his conscience. Hee saw and fell with open eyes: he knew the right and did the wrong; and therfore his ruine is deserved. For if he had beene ignorant of the lawes, as *Trivius*, he might have had some colour of excuse, but to give sentence against the most certaine rule, of his owne knowledge, O prodigie!

Brund. I ingeniously confesse, and no lesse desire best of favour, that partly by the threats, partly by the flatteries of Chrisomittis, I gave that unheard of sentence of ship-money. For *Chrysomitris*, who as you know had a most fortunate art in the way of perswation, told mee that unlesse I gave that judgement for the King, I should loose mine honour: and suffer a *writ of Ease* to my extreme disgrace.

Prim. O the follys of aged avarice! Should you preferre *Writs of ease* before ease of Conscience? should you bee the more prone, unto the earth, by how much you are neerer to your ends? to have one foot in the grave, and a mind coveting the world? O if you would consider how litle would suffice nature, & of that litle, how small a portion would content old age, your care for earthly things would be abated, and your desires would be wholy fixed upon heaven, for you who were so eminent in the studies of the Law, are most severely to bee punished, especially having so cleare,

so

ſo excellent a mirrour as *Curvus Acilius*, a man of extreme age, but a vigourous minde, an inviolate conſcience. Him you had for an example; but (although your ſteps were *Curva veſtigia*) refuſing to follow *Curvus*, you have turned the right into oblique, you know you well knew (to the aggravation of your cenſure, thoſe golden ſentences of Periander, moſt worthy your memory, that *nothing muſt be done for moneys ſake*, and that *favour is an enemy to Iudgement*. For Iudgement faileth where it becomes matter of affection. Too much love and too much hatred pervert the truth. Nor did *Ioachimus* lately deceaſed deſerve any leſſe; but by paying his debt to nature, the deſtinies have made him their perpetuall debtor. For though hee were intricall and knotty in his arguments, yet this *Oedipus* with his riddles, the Fates had not prevented, had involved himſelfe in a Gregorian knot.

Democ. Its ſhamefull for an old man to play the knave, hah, hah, hah.

Herac. And this for the moſt part happens when old men place their happineſſe upon earth.

Prim. But let us withdraw, that with more mature counſell we may proportion our ſentence to every mans offence. *Exeunt.*

Enter Arietus and Priſcilla, Citizens of Smyrna.

Herac. Whether flocke theſe preſſe of women?

Democ. Thou mayſt eaſily coniecture by their habits: they are citizens wives, delicate ducks, who come hither to heare Iudgment paſt upon the Iudges.

Herac. Alas can their tender eares heare theſe things without teares.

Democ. Thinke you all are compoſed of your tendernes? you are far out; theſe are women of a more coragious ſpirit: For they can with dry eyes or at leſt counterfeitly wet, bid farwell to their husbands iourneying to the nether

world; yea they can ſee them laid in their graves with a ſower looke, but a merry heart, and before the funerall tapers are extinguiſhed, entertaine new fires in their minds.

Herac. But I wonder why they they come here more this day then on any other.

Democ. Know you not the cauſe? the former were dayes of examination, but this of finall judgement, & you know women do alwaies love execution more then iudgement.

Priſc. I will go in, for if *Capreolus* the Courtier ſit in the houſe I am certaine hee will ſoone give me entrance as I have often given unto him.

Ariet. Piſh, piſh, my litle mouſe, my hony, what wilt thou doe in the Court.

Priſc. What will I doe in the Court? hold you peace *Arietus*, hold your peace *Cornelius*: you and I are not friends if I have not not a ſtanding in the Court.

Ariet. In good troth you ſhall not have a ſtanding with the Courtier in his owne place.

Priſc. But I have had and will have, my ſmall friend if you auger me.

Ariet. God forbid my cony, that ſuch a blot ſhould bee caſt upon my family, ſuch a marke upon my forehead.

Priſc. Why ſo? doe you thinke your ſelfe the firſt man of the row.

Ariet. By no meanes, yet I would not willingly weare my night-cap after the new city faſhion, with broad eares, nor ſleepe with my pillow ſtuft with ſhavings of horne.

Priſc. Let not this trouble you, you may ſooner foreſee your fortune then prevent it, if ſuch enſignes be your deſtiny, withſtand it not; it is vaine to ſtrive againſt your deſtiny.

Ariet. O headſtrong licentiouſnes! am not I deſcended of the *Arietarian* ſtock, the moſt ancient *Cornelian* family of the citie?

Priſc.

Priſc. What then, there is no family ſo worſhipfull but it is ſubiect to this fate. But I pray what availe theſe trifles? ho, *Titillus*, *Titillus*.

Ariet. What would you have with *Titillus*, that lacivious Courtier.

Priſc. That I may have entrance the ſooner.

Ariet. It will be hardly granted, in theſe publique aſſemblies there is no place for women.

Priſc. Why not for women? as if wee were not capeable enough! they ſhall finde, yea they know that we are capable. I will get up where I may bertter ſee and heare.

Ariet. What wouldeſt thou ſee and heare? whether my cony doth thy minde carry thee?

Priſc. I greatly deſire to ſee the Iudges, for they ſay (and I would know the truth) that they have no more beard upon their chins, then an ape hath taile.

Ariet. They will appeare ſubtle enough without haire: but they are ſhaven that they may ſeeme the more terrible in their places.

Priſc. I like theſe young men with ſoft downy chins. I love not theſe old men whoſe haire is like prickly briſtles. what are theſe.

Ariet. The Iudges whom thou ſo much longeſt to ſee.

Priſc. Alas what cold husbands would they make, they have perpetuall Iſickles upon their beards.

Ariet. Hold thy peace my Leveret; ſince thou art come hither and gotten into a place, heare what will become of them.

Priſc. Let them be hang'd, it ſhall never trouble mee. I ſcarcely thinke they are of the maſculine gender. They are neutralls, traiterous beaſts, enemyes of generation. Let them periſh with their Iudgements.

Ariet. Hold my ſweet duck, leaſt thou be noted.

Prisc. Pish, they are blind and deafe, and can neither see nor heare me, they.

Act the third.

The Curtaine drawne, enter the Chosen Speakers the Iudges, Euchrisis, Clerk of the Court, Roderigo, Sergent.

Clerk. Ho, *Rodorigo*, bring forth your Prosoners.

Democ. What ague fits they have gotten, hah, hah, hah.

Manil. Stand forth, stand forth, Sir Iudges of a miserable condition. You have not denyed but that you are guilty of the crime for which you are indited; Nor can you produce any defence of yonr desperate cause, which is worthy our hearing: you know, you wel know that a Iudg is to be iudged in none of those things, which he is provided to iudge in another. In which, I say, how wretchedly have you erred? For you were Iudges, & censurers of the selfe same crime, whereof you were the Authors. For a Iudge to take a bribe, was a capitall thing; But if so great & so heavy a sentence was pronounced for one fault, & that extending but to a particular subiect, what punishment must be inflicted on them, who have beene so iniurous to the subiects, of a whole flourishing Iland; by making the Prince suspicious of his subiects: the Subiects of their Prince; by declaring new opinions against the evident testimonys of their consciences; by perturbing the Halcyon days of a peace full king, & an obedient state; yea by bringing all according to their power, into flames and ashes; If such a fire whereof you were the true Incendiarys, do not deserve death, what it better deserveth I cannot tell. The law was first ordained to be a publike benefit; but by you it

is

is made the very plague of the common weale; You have all very well acted the part of *Midas*: Being Commissaryes of trust between Prince & people, which you should not violate for threatnings, friends, entreaties nor rewards; you being intised by the bayle of avarice, or strucken with a Panick feare, have left Iustice naked; & wretchedly neglected your consciences, which testified against you. And so through lucre or terrour, being blinded in your understanding, you have provided your selves true ministers of *Midas*.

Omnes. Mercy, mercy, most renowned Gentlemen?

Dem. Hey day, they are enforced to use their necke verse which the so often put others unto: Lord have mercy upon you.

Manil. With the same measure that you measure to others shall it be measured to you againe.

Herac. Alas they will not have the least hope, if they have the same recompense of measure.

Manil. Observe & heare what I shall say: I beleeve that in leasure houres, you have read how the Germanes having been rather conquered then subiect by their good leading of *Drusus*, assoone as hee was dead, trusting upon their strength began to hate the lust & insolence of *Varus Quintilius*, and how easily they became victors. Which short conflict being ended, like *Barbarians* as they were, they shewed themselves most savage, & tirranous conquerours: Nor in that extreame cruelty, did they shew themselves more implacable towards any condition, then to men of the cōsulare dignity, thinking that through their eloquent & vendible tongues, the *Romanes* had first beleagued them, & brought thē to that calamity. *Varus* prosecuts them with the same mind & fate of *Paulus* at *Canna*, never was greater slaughter in fields & woods, never more intolerable insulta-

tiõ, but eſpecially towards thoſe that pleaded cauſes. Some of their eyes pulled out, others hands cut off, one's mouth they ſewed up, firſt cutting out his tongue, which a Barbarian holding in his hand ſaid, at length; *viper deſiſt from hiſsing*, you ſhould likewiſe call to mind *Manius Acilius*, that unſatisfied gulfe of briberie, & principall Embaſſadour of the *Romans*, whom *Mithridates* with great cõtempt, compelled to ride upon an aſſe, untill he came unto *Pergamus*, where he commanded *Elixar* of gold to be thruſt into his mouth, intimating that the *Romans* were to much given to briberys, & had tongues, too eloquent in evil ſpeaking. *Alexander Severus* the greateſt enemy of flatterers, commanded that *Turinus* one of his courtiers; ſhould bee tyed to a ſtake in the market place, and ſmother'd to death with ſmoke, having a cryer proclaiming by him. *Let him periſh with ſmoke, that ſold ſmoke*: For it is better (to uſe *Antiſthenes* words) to fall amongſt crowes, then *Paraſites*; amongſt crowes to be devoured dead, then amongſt *Paraſites* to be devoured living. Therfore it wil be an argument of wiſdome, for us to deale with you, who hath brought ſuch plagues upon the common-weale, & diſturbed our peace by your ſlanderous iudgements, as *Philip* King of *Macedon*, did with two of his ſubiects, men of vile conditions; he cõmanded one to fly from *Macedon*, & the other to follow him, which being done, his country was purged of ſuch noxious ſicophants: both departed but neitheir of them returned.

Brun. It is the part of goodneſſe, to ſave when it may deſtroy, rather then to deſtroy when it might have ſpared.

Manil. He that ſpareth the evill, hurteth the good: liſten now to your utmoſt ſentence. As you have made the laws like ſpiders webs, & have toſſed this common-weale like a poore barke, with the ſtormes & winds of your opinions, you ſhal have no reſidence within this Iland: get you therfore

fore packing. For this is your definitive cenſure to thoſe fortunate Ilands, which are called the Iriſh ſands. For there if you are poiſonous you cannot live long but if you reſolve to chang your conditions aſwell as your haire, you ſhall in thoſe Ilands have a temperate ayre, and ſo wholſome for your bodys, that you will ſcarcely die, unleſſe the world be ſo loathſome to you, or you unto the world! that you would wiſh rather to die then live, yea you ſhall have ſo much time given you through the temperateneſſe of the aire, that your enſuing hours may redeem, what you have formerly ſpent amiſſe. This ſentence is irrevocable; make no delays, we have provided you a ſhip but without cable, ſterne, fayle yard or anchors, the (fatall ſemblance of your government,) to be known by theſe characters.

The Parliament cenſure, the boat of Charon.

Iudges. It is as evill to faile in old age, as is in the winter.

Prim. There is no puniſhment grievous where there is ſo much company.

Democ. Soone let them goe but never returne.
Now raiſe the Court, the old men have their doome
Let Iuſtice ſit here in the iudges roome.

Act the fourth.

Enter a Chorus *of common people.*

Chor. Speak Maſter *Prinner*, for your whole flocke; for you are the oracle of our conventicle.

Democ. Hah, hah, hah, Ogregious flocke of ſheep', a drove of aſſes.—. now hell hath opened his mouth, come out you generation of vipers.

Chor. Speake Maſter *Prinner* ſpeake.

Prin. Know all men by theſe preſents, dearley beloved men

men and brethren, that of us who maintaine the truth compaſſionate the blindnes of the times, burne in zeale of heart, and contend for the reformation of religion, three things are principally required.

Democ. What ſport will this lunaticke corrector of religion, make us? hah, hah, hah.

Prin. Firſt that there be no order in the Church: ſecondly, that all rites cerimonies, preiſtly garments, Inſtruments of Muſicke be aboliſhed in the Church. Thirdly, that there be no forme of common prayer.

Herac. O how theſe doting fellowes, would make the Church to be headleſſe.

Democ. Peace, and heare. Lord, with what pricked up eares theſe round heads harken to their oratour *Prinner* and admire in hearing him.

Prin. But if it ſeeme good to your wiſdome, that the Church ſhould have ſuch degrees of *higher* and *lower*, we will have the Governours to be lay Elders. To which dignity, wee thinke non more fit, nor generally able to bee choſen, then our venerable brethren, the cobler, the baſket maker, and button maker, (whom although that Demicaſter maker in Greens rents contended with, yet he eaſily excelled in efficacy of doctrine and won the victory) being men of meane learning, but wonderfully inſpired. But chiefely wee will, that you command *Francis Holioke*, henceforth to diſtinguiſh that Apochryphall name of *Biſhop*, with an aſteriske, amongſt the abſolete words to perpetuall remembrance. But as for the firſt Article of our complaint; as we would have no order in the church, ſo (to come unto the 2. we abhorre all rites and ceremonys; becauſe whatſoever is ancient we iudge to be untrue, we diſallow Prieſtly ornaments as well in the Presbytery, as lawne ſleeves in a Biſhop; we eſteeme the Surpleſſe as the ſmocke of the whore of *Babylon*, and the cope as *Ægyp-*

tian embroydery: Theſe Idolatrous Prieſts in their linnen appeare to us like Ghoſts comming out of a Church yard. As for inſtruments of muſick we eſteeme them as prophane *Babaloniſh tabers*, yea wee cannot truly love our owne members becauſe they are called organs.

Demot. Theſe fellowes ſhould rather be ſent to Bridewell, then the reformation of Religion.

Prin. As for the third article of our complaint: we will have no forme of common prayer: no not the Lords Prayer; for it ſhewes a diffidence of the Spirit: wherefore we neither will have praying nor preaching Miniſters to be provided, but to ſpeake extempore, that they may expreſſe the efficacy of the ſpirit: *Turners* Creede and his gloſſe concerning the communion of the Saints, we very well appove: and to comprehend all in generall. Whatſoever is new ſo it be ours we like, whatſoever is ancient though it be confirmed by a thouſand counſells we reiect.

Perdie. Heare ye mad men, that old but fatall Rime which we once heard in *Brytany*.

Tacke tent to my ſaw my ſons three
Rob. Will. and Dave.
Keepe well yonr *Pater* and your *Ave*
And if you you mind your fathers reed
Stand cloſe to your auld Creed.
But for my daughter Gillion,
I wad ſhe were wele bolted with a bridle
That leaves her warke to play the Clarke
And lets her whele ſtand Idle.
For it ſawes not for ſhee miniſters
Farriers nor furriers
To deſcant on the Bible.

Chorus. Parlé we have heard your complaints, men and brethren with that greater attention, then they have demerited. As for *Biſhops* we have left them but a dead and naked name, but we thought it fitter to cut off their vices then their offices. Deſiſt at length from your dotages; whatſoever may commodiouſly be done, & may be convenient to the peace of the Church; that you muſt eſpecially provide for. If not the beames or at leaſt the motes muſt be removed from your darkened eyes. They have no charity in them, who love not the unanimity of the Church; goe, get you home, and follow your buſineſſe. Let it bee our parts to take care for the common good of our Prince, people and Countrey.

Exeunt.

FINIS.

Epilogus.

IT *is determined by the* Ædils *the Miſtris of publike Playes, that the next day (by* Ioves *permiſsion) the fift Act ſhall bee acted upon* Tyber, I *ſhould ſay* Tyburne, *by a new ſociety of* Abalmites.

Vive le Roi.

THE NAMES OF THE COMMITTEE Of the House of COMMONS

And the Charge to them left on *September* 9. being the last Day of the Parliament sitting.

With their Determination concerning the French and Spanish Embassadors, *and the Reason of denying them Forces.*



LONDON,
Printed by B. Alsop, 1641.

THE NAMES OF THE COMMUNION

Die Iovis *Septemb.* 1641.

The laſt Day of the Parliament ſitting.

Maſter Pymme,
Sir Gillbert Gerrard,
Sir Iohn Franckliyn.
Sir Iohn Culpepper,
Mr: Wheeler,
M. Henry Mildmay,
M. Bridgeman,
Sir Thomas Bowyer,
Sir Tho: Barrington,
Sir Edward Hales,
Sir William Litton,
Sir Richard Cave,
M. Robert Goodwin,
Sir Samuel Luke,
M. Wingate,
Sir Robert Pye,
Alderman Soames,
Alderman Pevington;
Captain Ven,
M. Vaſſel.
Lord Faulkland,
Captain Rainsborough
Maſter Bence,
Sir Peter Wroth,
Maſter Holland,
M. Wynwood,
M. Scowen,
M. Joh. Goodwin
Sir Thomas Dacres,
M. Merley,
M. Martin,
M. Arthur Goodwin,
Sir Iohn Clotworthy,
M. White,
M. Sollicitor,
M. Spucſtow,
M. Lawr. Whitaker,
M. Sergeant Wilde,
M. Strowd,
Sir Henry Vane,
M. Glynne,
Sir Simon Dewes.
Sir Williams Drake,
M. Beddingfield,
M. Gilbert Pickering
M. Blackſtone,
Maſter Waller.

This

This Committee is to meet on Saturday next in the Exchequer Chamber, at 9. of the clock in the forenoone. And they are to meet every Tuesday & Saturday in every weeke, & at such other times as they shall think fit, till the recesse of the Parliament, which shall be on the 20. of October next.

THey or any sixe of them, have power to meet with the *Committee* of the Lords appointed, during their recesse at such time as they shall appoint.

Resolved upon the question.

2. That the *Committee* appointed by the House during their Recesse, shall have power to receive and open such Letters, as shall come from the *Committees in Scotland*, and to give answer, according to the former Instructions and Orders of this House.

Resolved upon the question.

3. This *Committee* shall take care that the Orders of this House be punctually observed, concerning the disbanding of the Army, train of Artillery and Garrisons and for the issuing and sending down of monyes to the purposes accordingly.

Resolved upon the question.

4. That this *Committee* shall have power to recall the *Committees* in *Scotland*, if they shall see cause.

And it is further resolved upon the question.

5. That this *Committee* shall have power to go on in preparation of proceedings against the principall of such Delinquents as are already voted, or complained against in the House, and to report any offers, which they shall make to the House.

5. That upon information of any Riots, or tumults, to have Power to send to all Sheriffes, Justices of Peace, and other Officers to stirre them up to their duty in repressing them, & to report to the House any fayler of Obedience to that sending.

7. To

7. To examine the Entries of the Clarkes bookes, and to that end, that the *Committee may not mistake any past Action of the House; a Clark to be left there with his Bookes.*

8. To take care of the *Preparation of his Majesties Revenues, & to take into consideration any Accounts of any Accomptants to His Majesty.*

9. *To goe on in prosecution of the Consideration of a West-India Company.*

10. *To take into Consideration, the fishing upon the Coasts of England, Scotland, and Ireland.*

11. To take into Consideration, the resolution of the abuses, in exchanging & transporting of money, and the regulating of the Parr betwixt this and other Kingdomes.

12. To prepare the *Irish* Causes, depending, to be either at the accesse transmitted to the Lords, or recommended to the *Irish Parliament.*

13. *To consider about Salt-Peter, and Gunpowder.*

14. *To send for any Persons, Writings and Records.*

15. To prepare a discharge for the Earle of *Warwick*, according to those Acquittances he hath given in concerning the *Northern Countes.*

Ordered, that 30000 l. out of the first moneyes that shall come to the *Treasurers* and *Commissioners* in London for the Poll-money, shall be issued forth by the *Committee*, appointed to sit during the recesse, for the Payment of the Garrisons of *Barwick & Carlile*, to the *Paymasters* of those Garrisons, and that the *Committees* shall inquire into the state of the monyes due to those Garrisons, and take care for the further Payment of such monyes, as shall appeare to be due unto them, over and above the said 30000 l.

It is further ordered, that the *Declaration* of the *Commons* in *Parliament* made the 9. of *Septewber*, 1641. When it shall be Printed, it shall be brought to this *Committee*, to compare with the Record, and to take care for the dispersing thereof.

His Majeſties Reſolution concerning the Spaniſh Embaſſadors Requeſt, with the Parliaments Determination therein.

WHen the King was pleaſed to acquaint both Houſes with the deſire of the French and Spaniſh Embaſſadors, to tranſport Forces out of *England & Ireland*, His Majeſty did withall gratiouſly expreſſe His Reſolution, not to conſent to thoſe Deſiers, without the conſent of His Parliament.

Both Houſes have ſearcht their Journals and find by them, that not only they never made any expreſſion of ſuch a conſent, (as they can make no ſuch but by Order) but that both Houſes have by vote declared their opinione to the contrary, and have incloſed the Copy of their Votes.

That the Parliament cannot but wonder. that any Perſon ſhould preſume to informe His Majeſty, that they had made any ſuch expreſſion, having made no ſuch vote, which they conceive to be deſtructive to their proceedings, and contrary to the Priviledges of Parliament.

And this being the ſtate of the matter of fact, the Parliament doth no leſſe wonder, & conceives it a high injury to them, that the Spaniſh Embaſſadors ſhould offer a complaint of them to His Majeſty, for doing of that which (His Majeſty having referred the conſideration of the Embaſſadors deſires to Parliament) they could not but doe without manifeſt breach of their dutyes as Counceilors, in this His Majeſties great Councell of Parliament, for the Reaſons following.

1. That the want in which forraign ſtates ſtand of men, is ſuch, that great uſe may be made of them by His Majeſty, & advantagious conditions had for them in the making or ſtrengthening of Alliances abroad, as his Affaires and reaſon of State may require, which will be loſt as to ſo many, and we feare as to more, which under colour of theſe may bee tranſported) if theſe men ſhould be thus parted with.

2. That

2. That the breeding of *Iriſh* Papiſts in a forraign war, may beget danger to that Kingdome, and trouble to this eſpecially ſerving under the King of Spain, there being already in His Dominions and in His Armyes, principall Fugitives of that Nation and that in greater Commands over a Mility of the ſame.

3. That His Majeſty having ſent an extraordinary Embaſſador to *Ratisbone*, to demand that in this preſent Dyet Juſtice be done to the Electorall Houſe, by the Houſe of Auſtria, and likewiſe publiſht a Manifeſt, by advice of Parliament, declaring that if this be not done by them (with whom how the Intereſts of Spaine are involved, & interwoven is evident to all men) His Majeſty will imploy all ſuch Power, wherewith God hath enabled him, both by His owne Arms & the Aſſiſtance of all his Allyes, to vindicate His Honour; The Parliament conceives that before Anſwer be made to this, ſo juſt Demand, it is neither ſafe nor Honourable; for His Majeſty to furniſh that Prince with Forces, which may be a diſheartning to the Proteſtant Party abroad, a weakning to His Majeſty, and a ſtrength to his Enemyes, in caſe Juſtice be not done to the Electorall Houſe, which they conceive to have the more cauſe to doubt, by reaſon of the *Publication* in print, of the late generall manifeſty to the incluſion of the *Prince Palatine*.

FINIS.

36

A most Godly

SERMON:

Preached at S^t. *Albons* in Woodstreet on *Sunday* last, being the 10. of *October*, 1641. Shewing the necessity of *Selfe-denyall* and *Humiliation*, by *Prayer* and *Fasting* before the *Lord*, in regard of the present *Plague* we now lye under. *Which God, in his good time, remove from amongst us.*

By that faithfull Minister, and Witnesse of Iesus Christ;
M. Henry Burton.



LONDON, Printed by *B. Alsop*, MDCXLI.

A GODLY

SERMON.

Luke 9. 23.

Let him deny himſelfe.

DOCT. I.

THE firſt Leſſon is the *A. B. C.* that CHRIST teacheth us in his *Schoole*, is this, *For a man to deny himſelfe*, and ſo is it alſo the higheſt taske that is ſet to any.

Theſe words were ſpoken to them all, a great many profeſſed Chriſt, and thronged upon him. Therfore Chriſt taught them a leſſon, that moſt of them never thought of. *If any one will follow me, let him deny himſelfe.* The Condition is, *let him deny himſelfe*, the terms are ſelfe-denyall.

Selfe-deniall conſiſteth,

1. In denying our ſelves in all good things.
2. In all evill Things.

1. In all good things, Selfe-denyall ought to be in all good things. 1. *Internall.* 2. *Externall.* Internall as the underſtanding, will, and affection. So in morall Habits, as *Temperance, Fortitude, Wiſedome, &c.* 3. In labour of knowledge, even of ſuch as are gotten by ſtudy. 2. Selfe-denyall ought to be in Externall good things.

1. In

1. *In matters of duty.* 2. *In Objects.*

1. In matters of duty, that is toward God, where is discovered a main duty between true exercise of Piety, and Counterfeit. Those are true, which are set down in Scripture, and none else; *for God will be served of himselfe, he commandeth not as man prescript.* 2 *Here appears the vainnesse of that duty which is prescribed of men.*

Those of men may be knowne *like trees by their fruits.*

That of humane invention, set upon the *Conscience*, those who maintain it, cannot but confesse the *superstition* which they maintaine.

The next thing, is the duty we owe to our Neighbor, as of *charity*, *of equity*, *of mercy*: when we have done all that is commanded, we must confesse we are unprofitable Servants. *Here is selfe-denyall, yet there may be duties of Piety, where there is a want hereof, as* 1. *Cor.* 13. 3. *There may bee seeming charity, yet false. There may be a giving up of the body to be burned, yet want of charity; because not proceeding from Faith. Even in these workes a Christian must deny himselfe.*

Use 1. To condemn all *Popish Charity*, and many which they call good works, instead of *denying themselves* in those works, *they deny Christ*; for in those works, they say they deserve the Kingdome of *Heaven*. For there is salvation in none other but in *Christ Iesus* onely.

Use 2. To condemn another sort of carnall profane men that build their salvation on commen duties, works of morality; who say that they doe all men right (*though perhaps they are compelled so to doe*) this overthrowes the Doctrine of *Christ*, this is not to deny *themselves*, but to deny *Christ*.

Use 3. To put a difference between true *charity* and false, some men are naturally given to be upright, to doe Justice, to deale upright. *This is not to deny ones selfe, to build in these; for this is not of Grace: for workes of Grace humble a man.* This may be a tryall of our grace, if they be of grace, *then wilt deny thy selfe in them.* In the next place, we are to consider of certaine *objections* a threefold relation

1. *A Naturall.* 2. *A Civill.* 3. *A ſenſitive Relation.*

Doct. AND firſt a *Naturall Relation*, as to *Father, Mo-*
2. *ther, wife, Children, kindred, &c.* we muſt de-
ny our ſelves *in all relation, where they ſtand in oppoſition unto Chriſt, for proofe hereof. Luke* 14.26. If father, mother, wife, children, &c. call us to ſtand in oppoſition to *Chriſt*, *In that reſpect we muſt hate them. Mat.* 10.35. No marvell then if the world cry out of *Chriſt*, and call him a ſeditious Perſon. For a man to hate his Parents, as he is a Father; but to deny obodience to his father, ſo farre as he is hinder'd from comming to *Chriſt*. A noteable *Example* is in *Deutr.* 13.6. *The Soune muſt not conceale the Father, if he ſeeke to bring him to Idolatry.* We muſt not acknowledge Father and Mother in bidding us to do that which *Chriſt forbiddeth. Mat.* 23.9. So there is a noteable *Pſalm. Deutr.* 33.9. *This denyall brought a bleſſing upon them, and it is a Type of the Goſpell.* For every true *Beleever* is a *Prieſt*, and muſt not in that reſpect looke upon outward *Relation*, in *competition with Chriſt: but deny our ſelves in thoſe things, which otherwiſe we are bound to love by the Law of Nature. Trample upon thy Father, caſt off thy wife and children, ſaith a Father, if they ſeeke to draw thee from Chriſt.*

Uſe. To condemne the Papiſt who hang all their Faith and Religion on their Anceſtors; becauſe they liv'd and dy'd in this Religion: this is to ſet up the Parents againſt *Chriſt*.

Uſe 2. To reprove too many *Papiſts* in this Land, that doe propagate their Children, and Childrens Children in that *Religion*. Many amongſt us, that ſend their Children to *Monaſteries in Rome*, to make them *boud ſlaves in darkneſſe for ever*. God be thanked we have good Lawes, & I hope we ſhall have them increaſed by the happy *Parliament*; but happy were it, if there were good *Magiſtrates* to put thoſe Lawes in practice.

Uſe 3. *For Parents that profeſſe Religion.* When the ſpirit of *Chriſt* toucheth the heart, then they ſee the true way whoſe heart is ſo touched.

Yet how many Parents cannot endure that their children doe outſtrip their Parents in purity, even for this they abhorre their own children, and ſometime diſpoſſeſſe them; and cannot endure them: this is lamentable: Kings in their own Thrones, are not above Chriſt, much leſſe Parents in their Families. If God come into their Families, into the hearts of their children; ſhall Parents lift their hands up againſt Chriſt to abhorre and hate their own children, becauſe of this? The body is received from the Parents, but the ſoule from God; Parents may inſtruct their children, but not to keepe them from Chriſt.

Uſe 4. For Children that have received a greater meaſure of light from Chriſt, then the Parents they muſt be modeſt and humble, & beare their reproches patiently for Chriſt: but if the Parents will keep them from Chriſt, we muſt hate & deny our Parents: but in the mean time to be patient to convince them, and (if poſſible) to perſwade them 5. To perſwade theſe children, that they follow this light, and not let their Parents, nor any friend in the world draw them from Chriſt.

The 2. Relation is civill,

Doct. A Chriſtian muſt deny himſelf in all civill Relation, if Princes or States make Lawes againſt the Law of Chriſt, againſt his Religion, & his pure Ordinances, threatning puniſhment to thoſe that will not obſerve them.

Herein a true *Chriſtian* muſt deny himſelfe, both in matter of terrour, and in matter of favour. 1. In matter of terrour, whatſoever is threatned againſt a man, *Mat.* 10. 28. a *Chriſtian* may ſay, I am lower then all the terrours of the world can hurt me. We ſhould deny our ſelves with *Paul*, and be reday, not onely to be bound, but to dye for *Chriſt*. *Theodorus* (an *Heathen* man) was told, that he ſhould rot above ground, I care not (ſaith he) it is all one to me, to rot above, or under ground. Thus a *Chriſtian* ſhould reſolve againſt all feares, and terrour whatſoever, for *Chriſt*. So for matter of favour, as *Polyc Carpus* had great promotion promiſed in the time of *perſecution*, anſwered,

ſwered, I have ſerved *Chriſt*, ſaith he, fourty and he hath alwayes bin a good Maſter to me, and I will not deny him now, this is ſelfe-denyall. How many have bin overcome with theſe things for want of *ſelfe-deniall*. Thoſe that are compelled to Popery and Popiſh wayes, are not *Chriſts* followers, but the followers of *Antichriſt*.

Obj. Some may ſay, what need we to have ſuch a Doctrine, as this of *ſelfe-denyall*, in reſpect of civill Relation to be taught as now?

Anſ. God be thanked, it is true, the ſtorme is over of this oppreſſing: yet this Doctrine may be very uſefull for this very ſeaſon, we are in the expectation of a true *Reformation*, and in the very *Reformation*, *ſelfe-denyall* is to be uſed. 2. If ſome by *Reformation* be reformed, and not others, will they be quiet? No, the nearer we come to *Chriſt*, the more we muſt looke for *perſecution*, 2 *Tim.* 3. 12. Let us not looke for a true powerfull *Reformation* of Religion without *perſecution*. 3. The next thing is the conſideration of ſuch things as are.

Doct. THe ſenſitive part of man, which hath 3 *Heads*, 3. *Pleaſure*, *Profit*, *Honour*, theſe 3 muſt be deny'd; they were in great *eſteeme* amongſt the *Heathen*, theſe 3 were all repreſented to *Eve*, in the forbidden fruit, *Gen.* 3. 6. and it tooke ſuch an impreſſion then, that every mothers child of us, have the print of it remaining upon us. I heard a ſtory of a fiſh in *Garnſie*, when I was there, by ſome of the beſt there, that there is a fiſh in thoſe ſands, that being ſtuck by the Fiſher-man, her young, if ſhe hath any in her belly, are all wounded in the very ſame place. This is a direct *Emblem* of *Man-kind*, 1 *Iohn* 2. 16. and with theſe 3 weapons the Divell aſſailed *Chriſt*, tempting him, *Luke.* 4. *beginning*, theſe are often in Scripture together, *Phil.* 3.

Doct. A *Chriſtian* muſt deny himſelfe in pleaſure and de-
4. light, even the delights of meate and drink, and lawfull recreation, which are in themſelves lawfull meat & drink in a continuall moderation, keeping himſelfe from exceſſe, and ſometime in a totall abſtinence for a time.

1. In

1. *To avoid exceſſe at all times, Luke* 21.14. Many Reaſons there are, why we ſhould deny our ſelves in the immoderate uſe of the *Creature*. 1. It is an Enemy to the ſoule, a Enemy to all Chriſtian duties, 1. *Pet.*2.11.

2. They doe hinder us in the *Chriſtian race*. 1. *Cor.*9.2, *When a ſoule is over-charged, he is more fit to lye downe then to run.* 3. *It brings many evils upon a ſtate, Luke* 20. Swilling in drink brought a deluge. So in *Lots time. Sodome and Gomorrah* did eat and drink, and ſwill, till fire came downe from Heaven, and burnt them all to Aſhes, *Pſal.*76. 4. *It brings a man in the way to hell. Luke* 16. *Dives* there, he was ſo full that he forgot poore *Lazarus*, and now he muſt pinch for it in Hell-flames, burning in torments for ever. A Chriſtian may have great occaſion of mirth: but then we muſt have moſt care of all. As the wiſe man ſaith, when thou commeſt to a full Table, if thou haſt an *appetite*, put a knife to thy *throat*. *This duty is requiſite for all true Chriſtians.*

1. Sometime we ſhould wholly abſtain from the *Creature*: as for the removeall of ſome calamity we ly under, or to prevent a calamity comming upon us, or to procure a bleſſing to be fitter for ſome good duties *Examples wee have many.* 2 *Sam.*12. *and Ionah* 3. *Ezra* 8. *ſo* 1 *Cor.*7. *Faſting keepes the ſpirit of Prayer awake.*

Vſe. Here is an heavy charge that lyeth upon many Profeſſors, it is to be wiſhed, that the whole Kingdome were not to be blamed in this, like the Children of Iſrael. Iſay. 22.3. cramming *themſelves* with a deſperate ſaying, let us eat and drink, for tomorrow we muſt dye. *Is this a time of eating and drinking. &c.* when the Plague is ſo hot amongſt us? Is this a time to be ſo *deſperate*? It is true, perhaps tomorrow we ſhall dye, but is this a time to drink and ſwill, and feaſt: *no it is rather a time to deny our ſelves*; for wee may be ſhut up in our houſes before tomorrow night, and perhaps dye tomorrow, and be ſwept away with the *Plague*: *is this a time to gorge our ſelves with eating and drinking?*

What

what iſſue may we expect from hence: we had indeed a day of *Thanksgiving*, but we had need, that the next day ſhould have bin a day of *Humiliation*; for then was the Plague amongſt us.

Indeed, when the motion of *humiliation* was made, one in the City (& *that of great note too*) made anſwer, that *Winter* was comming on, and then the Plague would be ſtayed.

Object. We have had many dayes of *Humiliation*, both publick, and private.

Anſw. Thoſe that doe ſo, doe well, *Ezek.* 9. 4. If they doe it in ſincerity. Many that doe it in their private *Families* ſhall have a bleſſing on them. But let not this content us, that others doe it; but let us all, each in our *Families*, humble our ſelves by Faſting and Prayer, every Pariſh, and every Family. I hope this is not againſt the Law, I am ſure it is not againſt Gods Law, to have ſuch meetings.

The Lord ſtirre up the hearts of all thoſe whom it doth concerne to call for Faſting and Prayer, in theſe evill times.

FINIS.



37.

A

DISCOVERY

Of the

Notorious Proceedings

OF

WILLIAM LAUD,

Archbiſhop of Canterbury, in bringing Innovations into the Church, and raiſing up troubles in the State; his pride in riding in his Coach when the King himſelfe went along on foot, and being reproved, would not alight.

With his tyrannicall government both in himſelfe and his Agents.

Confeſſed by *John Browne* a Priſoner in the Gatehouſe, twice examined by a Committee of ſix from the Honourable Houſe of COMMONS.

And now brought to the view of the world, October 15. 1641.

LONDON,

Printed, and are to be ſold by *Henry Walker.*

1641.

A diſcovery of the notorious proceedings of *William Laud* Archbiſhop of Canterbury, by *Iohn Browne* priſoner in the Gatehouſe.

THat concerning the Biſhop of Canterbury it is moſt notorious, hee hath beene the ſpeciall cauſe of the troubles in Scotland, and jarres betwixt them and the Engliſh; for when he went to the North with his Majeſty, he being of a high and lofty ſpirit, remarking the government of the Church of Scotland, began his innovations by ſetting up of Altars, Epiſcopall robes, and Organs, which were not ſeene ſince the birth of King *Iames*, more then 80 yeares before in Scotland; at which they were much incenſed, in ſo much that when the common people upon a Sunday perceiving his Majeſty to goe on foot from the Palace of Holirood houſe, to the Church at Edenburgh, and ſo to returne, and all his Nobles with him on foot, my Lords Grace and the Biſhop of Ely were ſeene to goe in their Coach. They exclaimed on them, and ſaid, How dare you preſume to goe ſo, when our Soveraigne goes on foot? you are the ragges and ſervants of the Pope.

That ſame time did he move his Majeſty to make that Church a Cathedrall, and appoint a Biſhop, where was never any before, and ſo the people were more and more ſtirred up. At his returne from thence he moved his Majeſty to erect a high Commiſſion in all the Biſhopricks of that Kingdom, by vertue of a Proclamation which he extorted from his Majeſty in Auguſt (if I be not deceived) 5. yeares agoe, wherein was ordered that the Biſhops Courts here in England ſhould have no ſubordination to any other Courts, no not to his Majeſties owne Councell but ſhould proceed without any dependency, not to make uſe of his Majeſties Armes in their Seales, but their owne, and ſo deprive his Majeſty of his Supremacy, which was never done ſince the reigne of King *Henry* the 8.

So ſoone as he had obtained that of his Majeſty, he in all haſt ſends his Proclamation to all the Biſhops of Scotland, who being blowne up with pride, following the Archbiſhops ſootſteps, began to erect a

High Commiſſion Court in their Dioceſſes, and called to it the Nobles and the Gentry, puniſhing them for trifling things, and fining and confining them to the fartheſt parts of that Kingdome, from Galloway to Cachnes, neare 300. miles, a cruelty never practiſed before in Scotland in any age. Nay they became ſo inſolent, being made Privy Councellours by the Archbiſhops ſolicitation of S. Andrewes, being made great Chancellor in that Kingdome, never practiſed theſe 300. yeares, that at open Councell Table they gave the lye to the Peeres of the Land, namely to the Earle of Argile, which affront was done by one *Sedſerfe*, now Biſhop of Galloway, and reſident at this preſent in London, where began the fire to appeare, which before was but ſmoke: the Nobles, Gentry, and Commons made a league which they called a Covenant, and combined together for the rooting out of Biſhops, and conſervation of their ancient liberties, upon which is enſued a million of miſeries, putting both the Kingdomes to exceſſive charges, exhauſting the Kings cofers, and oppreſſing the people. I beleeve if my Lord Archbiſhop were neerly queſtioned, it would bee found he ſtirred up his Majeſty to make up his Army two ſeverall times, which hath beene the occaſion of the ruine of two Shires, Northumberland, and the Biſhopricke of Durham, which loſſe will not be repaired in 100. yeares.

Theſe two fire-brand Biſhops of Galloway and Roſſe, who are clients to Canterbury, and altogether guided by him, it is more then expedient that they and other incendiaries were given to the Scots Commiſſioners to be tryed by their Parliament. But I beleeve Roſſe will flye to Ireland, where his Majeſty hath given him a Biſhopriek, and Galloway will be forced to hide himſelfe in ſome Iſland, and ſhake off his robes, or become a Pedler in Poland, as his father was before him.

One *Sandal*, a Clarke of the Rolles, told mee hee ſaw my Lord Sterling, Secretary of Scotland, agent at Court for the Biſhops, viewing narrowly the Rolles, to ſee the originall inſtitution of the High Commiſſion, which he would never have done, had he not bin informed by my Lords Grace. I may not omit to let you know how of his large liberality he hath given to theſe fire-brand Miniſters (refuged in this Kingdome) at ſome times very large and profuſe charity, which he would never have beſtowed on the poore Clergy of his Dioceſſe.

I come to his government, wherein hee hath beene like to a Camelian of divers colours; now puniſhing of Romiſh Prieſts, but

poore

poore ones, for the fatteſt he protected and cheriſhed above meaſure, as Father *Leader*, ſuperiour of the Benedictines, Maſter *Flanders*, and Maſter *Price* after *Leaders* death, and Maſter *Gaſcoyne*, and the whole order of the Ieſuites.

The poore Recuſants for going to heare Maſſe, or onely upon ſuppoſition were cruelly uſed by him, but the chiefe he tenderly loved and feaſted, as *Kenelme Digby*, and others, to what end you may conjecture.

After he took a fit to puniſh Anabaptiſts, Familiſts, and Browniſts, ſometimes one, ſometimes another: he followed the ſteps of Cardinall *Wolſey*, and intended (becauſe he could not be Pope at Rome) to be a Patriarch in theſe Kingdomes; to which end (tis wel known) he did ſo credit and grace Father *Leader* aforeſaid, cheriſhing him above the reſt, giving him his eare at all times, remaining here at London till his death, and after him *Price* and *Gaſcoyne* aforementioned.

At the comming of Father *Leader* he beganne to looke chearfully upon Recuſants; then began he to erect Altars, to take away Communion Tables, to make all kneele at the Sacrament, to be all uncovered at time of Divine Service, to ſtand up at the reading of the Goſpell, to bow at the name of Ieſus, and conſecrate anew the Church of Saint Giles in the fields, with many other Arch trickes, that he might be in the Popes and Queenes favour, and ſo continue in his Majeſties good liking. Then began hee to uſe rigour againſt Puritane Miniſters, calling them into the High Commiſſion, ſome for ſymony, as maſter *Ward* (and others) of Suffolke, ſome for contradicting the Biſhop of Norwich, ſome for hereſie, as Doctor *Everard* Chaplaine to the Earle of Holland.

Then beganne hee to practiſe his Excommunications and aggravations againſt Sir *Robert Willoughbie* ſonne in law to the Biſhop of Worceſter, and Maſter *Hope* a Scotſman Cupbearer to his Majeſty for contemning his citations: In the end ſuch were his Actions as he is an admiration to the whole world for inconſtancie; at the laſt hee became more outragious then ever were any of his Predeceſſors, conventing before him the Biſhop of Lincolne, whoſe heavie hand and Dragon like wrath he felt many yeares, being impriſoned in the Tower of London, ſo was Biſhop *Goodman* ſoundly whipt for refuſing to ſubſcribe his Canons, being layd in the Gatehouſe, ſo that he became the wonder of this age; no leſſe wonderfull hath he beene in his Vatican at Lambeth, ſitting in his

graceſull Throne, compaſſed with Biſhops, Deanes, Archdeacons, and Doctors, Proctors, Notaries, Regiſters, guarded with a multitude of Tipſtaves from all the priſons in and about London, beſides a helliſh guard of Promoters in his Tribunall, ſitting in his Cornet cap, Lawne ſleeves, and Rochet; no Pope is ſo glorious on moſt feſtivall daies, as his Grace was on thurſday in Tearme time.

Tis a pitteous thing worthy of conſideration, to ſee what injuſtice is done in that Court by his owne knowledge, and what extortion and exaction is uſed by his officers, there is not a more corrupt Court in the world, wherein innocency is punniſhed and publique ſinnes countenanced, the greateſt extortions of that Court cannot be expreſt, ſome are a whole yeare before they can bee heard, and at laſt for a fatherly benediction are remitted to Sir *Iohn Lambe* and Doctor *Duck*: I will inſtance two parties; firſt, the Lady *Willoughby* ſpent in ſuite in leſſe then two yeares (as ſhe related to me) 500. pound and above, and all tendered, that her husband ſhould weare a white ſheete at the Church doore (when God knowes) her ſelfe deſerved no leſſe, for Doctor *Reeves* aſſured me ſhe was declared innocent by bribery.

The other was Maſt. *Stapleton*, Nephew to the Earle of Kingſton, who claimed a certaine Lady to bee his wife having married her before two witneſſes, and uſed the formall words of Matrimony, and ſeene by the ſame witneſſes in naked bed, yet by force of mony he was divorced from her, having ſpent in the ſuite in charges only 300. pound.

In like ſort *Francis Conne* Brother to Seignior *George Conne* now Cupbearer in extraordinary to her Majeſty, was convented at the high Commiſſion for having married one Miſtris *Steward* his Country woman in Scotland, and had married another one Miſtris *Wiſeman* in England, with whom he coinhabited here in London, the Scottiſh woman claimed him, but ſhe being poore, and having none to protect her, after two yeares ſuite he was declared to bee *Wiſemans* husband, mony was the cauſe, for himſelfe aſſured me, it coſt him in gifts, feaſting his Advocates, and Clerks, above a 150. pound: What intollerable injuſtice was this, it being notoriouſly knowne that the Scottiſh woman was his wife?

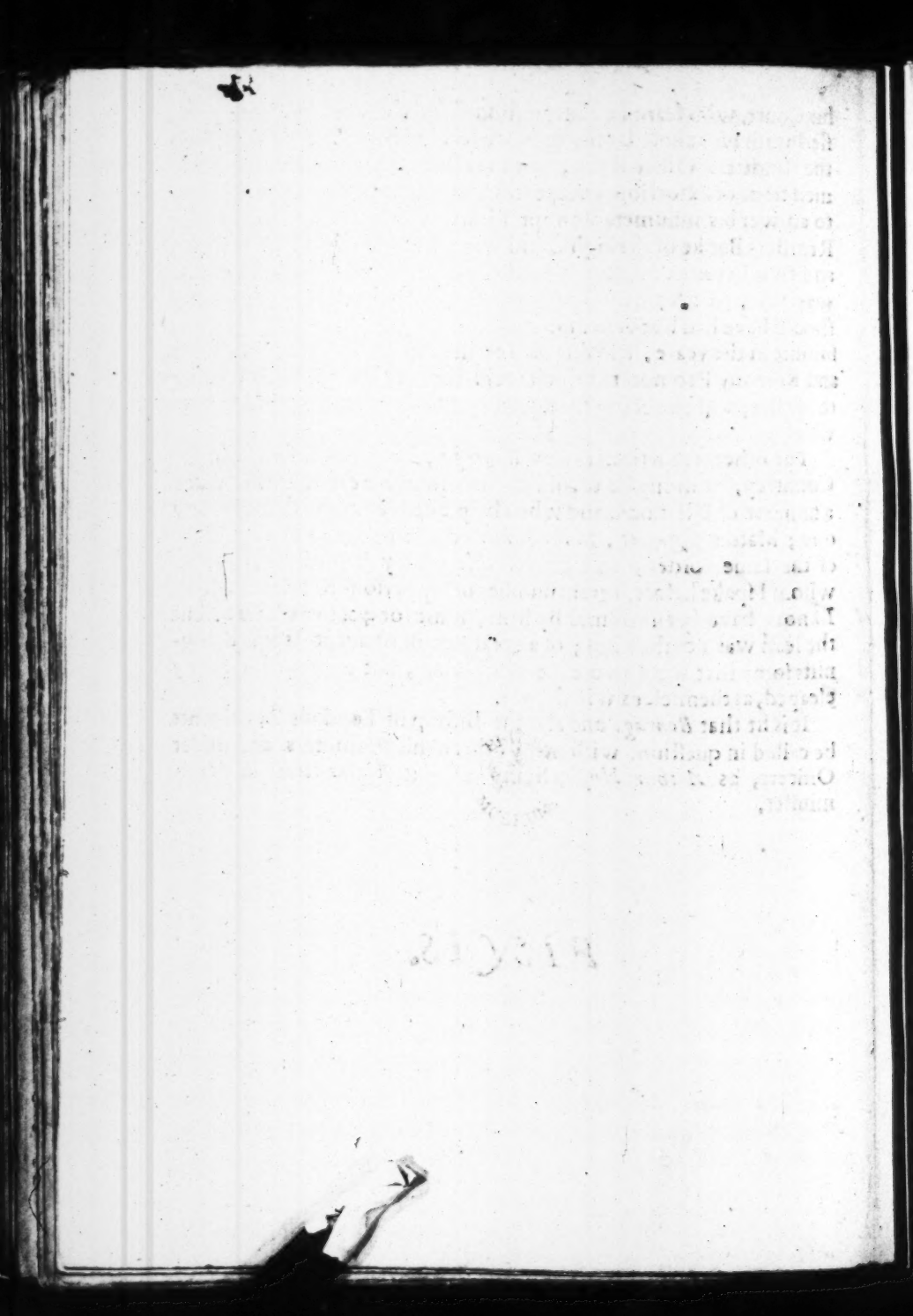
The chiefe extortioners are the Regiſters of the Court, *Stephen Knight* and his companion, Nephew to Sir *Iohn Lambe*, when his Grace foreſaw the Parliament would call them in queſtion, he preſently depoſed them, and made the ſaid *Knight* principall Proctor in his

his Court, who feared to be queſtioned for the ſame miſdemeanors, fled with his whole family to Norwich, and bought of that Biſhop the Regiſters Office there, and ſo is like to continue his accuſtomed trade of extortion, except this honourabe houſe call him *coram* to anſwer his innumerable oppreſſions, which are to be ſeene in the Regiſters Booke of the high Comiſſion; he hath two bonds of mine, and two Letters of Atturney made by me to him; his ordinary courſe was this, to take from every one 20 ſhillings for that which hee ſhould have had but two ſhillings ſix pence, which extends to a great ſumme in the yeare, and out of Tearme hee had fees for ſix Clerks and ſo many Promoters which went throughout England plaguing the poore, and enriching themſelves, and their Maſter *Knight* likewiſe.

The other extortioner was *Bonragg*, the greateſt knave in the Countrey, for mony he would doe any thing, he carried in his pouch a number of Citations, and when he pleaſed for mony diſmiſſed any one; Maſter *Quaſhet*, Maſter *Smith* the Ieſuite, and Maſter *Fiſher* of the ſame order, and one *Cuthbert* a lay Brother of theirs of whom I ſpake before, a great number of lay perſons Recuſants whom I know have beene diſmiſt by him, ſome for 40. ſome for 20. but the leaſt was 10. ſhillings; of a great part of Anabaptiſts and Brownifts ſome that were poore he impriſoned, but the rich for mony eſcaped, as themſelves will depoſe.

It is fit that *Bonrag*, and alſo the Biſhop of Londons Purſuivants be called in queſtion, with many other of his Promoters, and under Officers, as *Arthur Huſſe*, living in Saint *Peters* ſtreet in Weſtminſter.

FINIS.



38. 38.

NEWES FROM ROME,

OR A TRVE

RELATION

OF THE

Conference which the POPE held

with Three of his chiefe *Cardinals*, and a Dominican *Fryer*, in his Palace at *Rome*, against *Bohemia*, and these Parts of *England*, *Scotland*, and *Ireland*. At which time a *Letter* was forged from the *Emperour* to the King of *France*. And all the *Proceedings* in their Discourse, and the sharpe Tants that the *Pope* received from his *Ieaster* at the same time: and the issue thereof.

There were in this Conference,

1 *The Pope himselfe.*
2 *Burghesius.*
3 *Casario.*
4 *Romanio.*
5 *A Dominican Fryer.*
6 *The Popes Ieaster.*

LONDON

Printed, and are to be sold by *Henry Walker*, 1641.

NEWES from ROME.

The Pope ſitting in his Royall Palace with his Minion Cardinals about him, roſe up, and ſpake before them, as followeth.

I Know you all underſtand, as well as I, how all our projects are diſallowed, our Curſes derided, and our power fleighted. What ſhall we do? People doe now begin to laugh at our *Pardons, Dergos, Maſſes, Purgatories*; onely now deſiring Salvation through *Chriſt*?

Cæſario anſwer'd. Your *Holineſſe*, deare Father, hath related a ſad Story: yet why ſhould we feare?

Pope. Why *Cæſario*? Princes begin to caſt us off, let us look to that: let men live well, or ill, let Nations ſwell in warres, let them goe to Heaven or to Hell, it matters not; onely let our *Supremacie be held up, and our Riches, Glory, and Delight maintained.*

Cæſario. Doe you conſider, holy Father, who revolt from you, who ſeeke not to you, except ſome *ſcattered Lutherans, or Male-contents, or ſome penurious fooles: ſtirred up by Satan.*

Pope. Few? Is it few, when whole Kingdomes have fallen from us, who care not for us, or our threats in *England, Scotland, or Ireland*: are not our *Legates*, thruſt out of *Bohemia*, and our *Prieſts* made a prey? What can *France* doe againſt it ſelf, to advance us? *The Netherlands* triumph under their new Governours, and have caſt us off! *Curſed be that unluckie Geneva, that was the leader of them all: Luther proclaimed all diſgrace againſt us. Indeed the Grecians complain that they are poore, and we enjoy their wealth.*

Caſ. If it be ſo, yet remember who you are, *even Peters ſucceſſor.* Open the Church-treaſure, have not your Buls, your Curſes, with all thoſe male-dicting Relations, (which have in former Ages kept them in awe) as much force now? Then ſend them forth.

Dominick the Fryer ſtood up, and bowing himſelfe to the ground, ſpake as followeth.

With *Reverence to your Holineſſe*, be it ſpoken. Alas! alas! what will Curſes now doe, Buls or Threats, ſince they doe ſcoffe at all?

Burgheſius anſwering, ſaid. *Peter* bids us to kill, and eat; let ſlaughter end the quarrell: let us entiſe the Prince to warre.

Dominick anſwered. O ſay not ſo, this makes us odious.

Romanio gives his advice, and ſaid. Let us like *Macchabeus* rouze up our courage with warlike *Charles*, both with Treaſure and Bleſſings to aſſiſt his warre againſt the *Hereticks*.

Dominick. This is more probable to doe us good, but there are ſuch diviſions in our owne Country unappeaſed, that wee know not how to reconcile them.

Then the Pope ſtanding up, in a great fume anſwered.

What ſhalll we then let all alone, and ſit ſtill, and ſigh? Is not the *Palatinate under us*, their Country is deſtroyed; for they revolted. But conſider, that low-brought Family, doth now look for aid from BRITTAINE, both horſe, and foot, and infinite *reliefe and treaſure*. The LONDON *Hereticks* we heare are reſolved to disburſe both freely, and large Summes of money. But in our overthrow they rejoyce. And the heavy-headed *Dutch* will now increaſe in wealth, as we decay in friends.

Caſario in great compaſſion ſaid. What the event may be our Lady knowes. But your *Holineſſe* may do well, to let the Princes know you are diſpleaſed, and cauſe them to break off all leagues of peace.

Dominick anſwered. You doe ſurely make paſſion the Author of advice, which ſhould not be in ſo great deſignes. A ſtronger League by peace, is more prevalent: then may we better husband our purpoſe. Then may our trained Garriſons better march away, and we fill their places with ſupply: but let us doe this worke well.

Burgheſius. Holy Sir, it may doe well to ſend your Legate to *France*: who may with eaſe, make that our owne.

Dominicke. Are you a Conclaviſt, and know no more? How many thouſands in *France*, are ready to ſeale a *Reformation* with their bloud, and to revolt quite from us!

Then a Copy of a Letter was read, writ as from the Emperour, to the King of France: to the end they ſhould conſult of it. The ſubſtance whereof was this.

MOST

MOST NOBLE PRINCE:

MAY it please you to remember, how your Predeceſſor, Charles the Great, ſupported Rome, and reſcued the Imperiall Seat from the Goths and Saracens, then be not now unkind to Catholicks: But aſſiſt us with your Princely care. Let our nearenesse in bloud, encreaſe our Amity, and it will be your Glory before God, thus to helpe us againſt Bohemia, in the juſt revenge againſt Revolters. Conſider (worthy Prince) what may iſſue, in caſe the Turke ſhall underſtand our troubles at home, and ſo the Ottoman youth take advatage of our Diſtreſſes; and ſo wee repent, when it is too late.

Burgheſius ſtood up when the Letter was read, and ſpake before them as followeth.

This was well urged, and may be a Preſident for all Princes, this will doe it. When *Poland* ſhall heare of this, *Ruſſia, Denmarke*: if the triple Crowned *Brittaine* knew of it! Surely this would worke for us amongſt them all. If *Venice, Savoy, Florence*, and the reſt were taught this Leſſon; ſuch a league might be obtained, as would produce opportunity for our *Deſigues*.

Dominick anſwered. I doe confeſſe, this may ſeeme a prevalent way: but if we take this courſe, I preſume, it will not doe us any good. Doe not we all know, that though Princes were Tyrants in their owne Kingdomes; yet would they ever protect their Peace againſt forraine *Enemies*. The King of *France* hath warres enough to maintaine of his owne. And beſides, there is ſo great alliance in him to the *Palſgrave*; That kindneſſe will not ſuffer him to riſe againſt him; *Great Brittaine* by his Daughter, cals him Son, *Denmarke, and Norway love him*. The Prince of *Orange* is neere in bloud.

Romanio not permitting him to proceed any further, brake forth into an extreame paſſion, and ſaid.

Rather then abide in this reproach, I will goe to *Turke & Tartar*. What! ſhall our Father and the Church, ſubmit to Traytorous *Hereticks*? No, no, rather ſtrangers ſhall defend our Cauſe, and underſtand our Canons; and then will I raiſe them up, to whip theſe drunken *Schiſmaticks*.

Dominick anſwer'd, Come this is frenzy: this is neither policy, zeale, nor Religion: ſhall we becauſe the finger akes, therefore cut the whole hand off?

Then the Pope in a great earneſtneſſe ſpake. Something muſt be done; ſhall we give way to all theſe Treaſons againſt us, and not adde a *Cataplaſme* to our *Diſeaſe*? Then may the whole Church be confounded; ſhall we let *Rome and Spaine* be thus abuſed? No ſure, if God helpe not, the Divell ſhall: if any Art or Skill will reach it.

Dominick. O ſay not ſo: your *Holineſſe* may take a calmer courſe. Diſmiſſe the cruell *Jeſuits* from thence with all ſtrange projects, and abſtaine from *Murthers*, and *Cruelties*, and ſend holy, and *Reverend Prieſts abroad*; that may terrifie the hearts of the *Auditors*, by their *Preaching, and zealous profeſſion*, and living: Deare Sir, be ruled by me, and proceed in *gentleneſſe*.

Then the Pope called to his Jeaſter, and ſaid: Come ſirrah, let me talke with thee; for none of theſe doe pleaſe my Humour. What Counſell wilt thou give me? *How ſhall the Palatinate be ſetled under us?* *The Jeaſter anſwered with a great Laughter.*

Who? I! you do me much wrong, to aske me about ſuch things, I have ſtranger *newes* to tell you. I muſt tell you of ſtrange Viſions, tending to a further matter, then either *Prieſt or Cardinall dare relate*.. *Pope*. Very like; Come, ſpeake, what thou wilt; I will heare what thou ſay'ſt.

The Jeſter ſpake freely before them all as followeth.

You have ſtir'd up a Dog from his ſleepe; and blame me not Sir, though I barke harſh. The writing on the wall, made *Belſhazzar's knees* to ſhake; but I ſhall make thy heart to tremble. *Nauclerus and Platina* have writ againſt 22. *Popes*, who ſold their ſoules to *Satan* by *Magick ſpells*, to worke wonders in the Land, *murder, Sodomy Treaſon*: aske your Cardinals: there is no ſin the Divell ever bred, but hath ſtood them in ſome ſtead. The ſinnes of *Rome*, are worſe then *Sodome*, *Antichriſt* muſt fall: not onely the Apoſtles, but the Sibyls have foretold *Romes Ruine*. In a word, theſe ſtormes you have

rai-

raiſed, doe like a darkning Cloud, threaten fierce Raine.

This moved the *Pope* very much, and being very angry, at what he had ſaid, he told the *Ieaſter, as followeth.* Out upon thee, thou foule mouthed villaine, pull out his tongue, blaſt up his body with powder into the Ayre: that all his ſpeeches may periſh, and his words never be remembred.

But the *Ieaſter* anſwer'd with boldneſſe, ſaying, yea marry that were a wiſe trick indeed: but take heed; for when *Hidras* head was cut off, ſeven others were immediately bred.

Then the Pope roſe up out of his Chaire, as being much diſpleaſed, to ſee the *Ieaſter* to ſo deride him. And riſing up, he ſaid.

What! dareſt thou ſpeake againe? Come let's away; ſhall wee become a reproach to all? Sirra, thou ſhalt ſmart for this.

This poore fellow was ſo cruelly puniſhed afterwards, that to relate it, it would aske another volume, as big as this.

FINIS.